The Westminster Senior-Intermediate Quarterly

Third Quarter · 1918

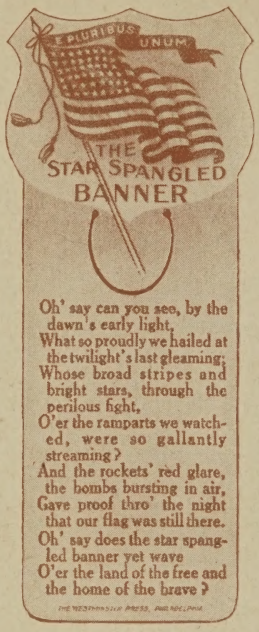
READING THE SCRIPTURES

W. Rothenstein

· John T. Faris D.D. Editor ·

PREPARED BY LOUIS BURTON CRANE, D.D.

The Presbyterian Board of Publication and Sabbath School Work, Philadelphia.



Actual Size

PATRIOTIC SUPPLIES

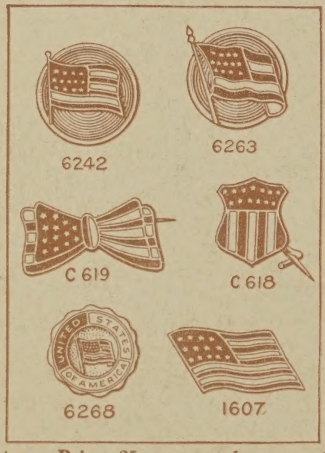
New Celluloid Patriotic Bookmarks

5 cents each or $4.00 a 100, postpaid

Made of fine celluloid in beautiful colors. Especially appropriate for use in Bibles and Testaments. Make fine gifts or souvenirs for patriotic holidays.

Actual Size

Patriotic Emblems



Made in good quality gold plate with best hard fired enamel. Clasp pins for ladies and button backs for men.

No. 6242. Hard Fired Enamel.
No. 6263. Gold Plated.
Nos. C-618 and C-619. Emblems with pin or button backs.

Price, 15c. each, postpaid

No. 1607. Better quality Flag Pin or Button (screw back). **Price, 2. cents each, postpaid.**

No. 6268. Silver Oxidized or Gold Plate Pin or Button. **Price, 25 cents each, postpaid.**

No. 6268. Rold gold (Rose finish) Pin or Button Back. **Price, 75 cents each, postpaid.**

No. 2

Celluloid Flag Bow or Flag Button

Price, 2 for 5 cents or $1.50 a 100, postpaid

No. 3

No. 155 Conquest

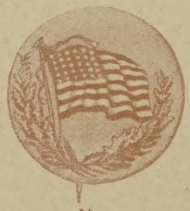
Celluloid United States and Conquest Flag Pins

Size of flags on pins, 1¼ x ⅞ inches. Size of pins, 2¼ inches.

Price of Flag Pins, **30 cents** a dozen, or **$2.00** a 100, postpaid.

Smaller size, **$1.25** a 100, postpaid.

No. 150 U. S. Flag



No. 9

No. 6

Celluloid Patriotic Day or Class Buttons

Lithographed in colors. **20 cents** a dozen, or **$1.50** a 100, Postpaid.

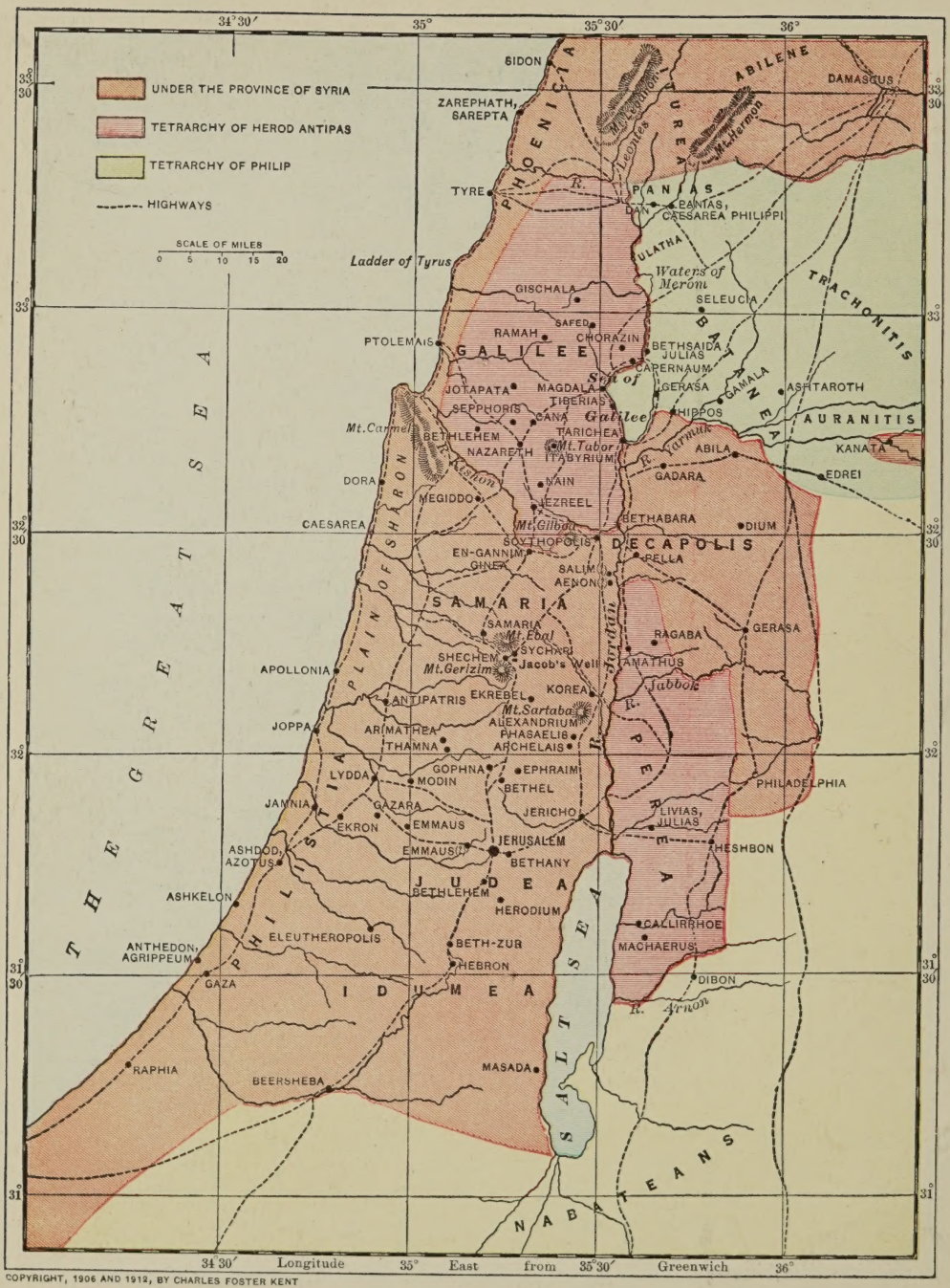
A SPECIAL CIRCULAR OF PATRIOTIC SUPPLIES SENT ON REQUEST

THE PRESBYTERIAN BOARD OF PUBLICATION

(THE WESTMINSTER PRESS)

Headquarters: PHILADELPHIA, Witherspoon Building

New York Chicago Cincinnati Nashville St. Louis San Francisco Pittsburgh



COPYRIGHT, 1906 AND 1912, BY CHARLES FOSTER KENT

PALESTINE IN THE TIME OF JESUS, 4 B.C.-30 A.D.

(INCLUDING THE PERIOD OF HEROD, 40-4 B.C.)

The Westminster Senior-Intermediate Quarterly

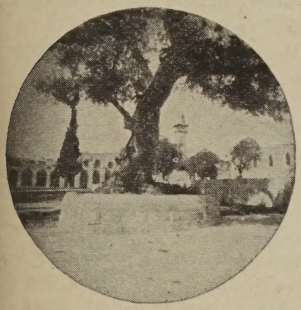
Published quarterly by the Presbyterian Board of Publication and Sabbath School Work, Witherspoon Building, Walnut and Juniper Streets, Phila., Pa. Entered at the post office, at Philadelphia, as second-class matter.

Vol. XXXIX **JULY 1, for JULY, AUGUST, and SEPTEMBER, 1918** **No. 3**

Single subscriptions, 35 cents a year. School subscriptions, two or more to one address, 24 cents a year, 6 cents a quarter, each.

PERSONAL SERVICE

MY DEAR FELLOW STUDENTS:



We have hitherto during this year been studying the life of Christ. We followed him step by step from the beginning of his ministry until, after his resurrection, he appeared to his disciples in the body. We were forced to the conclusion, from our study of his life, that he was the Son of God.

It is this Son of God who directed his apostles to make disciples of all the nations. In obedience to that command the Christian Church was founded and has continued through the ages to bear witness to his saving power. In obedience to the word of Jesus, his representatives present to us his gracious invitation to become his disciples and to receive eternal life through his name. How shall we become his disciples? We feel the need of instruction. In order worthily to serve our Master, who has done so much for us, we need guidance along the way of life.

The lessons of the present quarter aim to supply this need of guidance. They are not consecutive studies in any one book of the Bible, nor are they concerned with any one Bible character. In a sense, our former lessons were meant to bring you to the Bible and to the Christ of the Bible. These lessons are intended to bring the Bible and the Saviour to YOU. They are intended to show the present-day student how to become a Christian and how to live as a Christian in the midst of the difficulties and temptations and problems which beset us all. You will find the truth continually emphasized that there is no situation in which we may find ourselves in which Christ cannot help us, that there is no person whose circumstances are so exceptional that in them he cannot bear witness to Christ.

Therefore let these lessons have their way with your life. When you study a lesson, study it for your own needs. If the lesson is about "Beginning the Christian Life," try to conform your own life to its teachings; if it is about obedience, let it be your obedience to Christ which concerns you; if we study about temptation, think about your own temptations, and seek to find effective ways of conquering your own spiritual foes; if the subject of the lesson is "Helping Others," or "Working in the Church," or "Christian Giving," think of it as a real prescription for your own spiritual necessities.

And may the Lord Christ bring us all into his willing and loving service.

Faithfully yours,

Louis Burton Crane

Lesson I

July 7, 1918

BEGINNING THE CHRISTIAN LIFE

The Golden Text—"Whosoever will, let him take the water of life freely."—Rev. 22 : 17.

TEXT OF LESSON, ACTS 16 : 13-15, 25-34

For entire lesson, see John 1 : 35-51; Acts 16 : 13-34.

COMMON VERSION

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lyd'i-a, a seller of purple, of the city of Thy-a-ti'ra, which worshipped God, heard *us:* whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us,* saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there.* And she constrained us.

* * * * *

25 ¶ And at midnight Paul and Si'las prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Si'las,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Je'sus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

AMERICAN STANDARD BIBLE[1]

13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there.* And she constrained us.

* * * * *

25 But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; 26 and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed. 27 And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. 28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. 29 And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, 30 and brought them out and said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. 32 And they spake the word of the Lord unto him, with all that were in his house. 33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. 34 And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

Additional Passages for Study: Matt. 25 : 31-46; John 15 : 4-16.

DAILY HOME READINGS

Date	Title	Reference
Monday, July 1	The Good Woman and the Fortune Teller	Acts 16 : 13-24.
Tuesday, July 2	The Philippian Jailer	Acts 16 : 25-34.
Wednesday, July 3	Behold the Lamb of God	John 1 : 35-42.
Thursday, July 4	Seeking and Finding Jesus	John 1 : 43-51.
Friday, July 5	Repentance and Baptism	Acts 2 : 37-47.
Saturday, July 6	Faithful in Service	Matt. 25 : 14-30
Sunday, July 7	The Friends of Jesus	John 15 : 8-16.

[1] Copyright, 1901, by Thomas Nelson & Sons.

BEGINNINGS

All beginnings are important. Whether you are cultivating beans or brains you must begin at the right time and begin right. If you build a house, the beginnings, that is the foundation and frame, determine all the rest of the building. If you knit a sock or a sweater it must be properly "set up," or the article will be defective. In learning to be a doctor, or an engineer, or a typist, or a trained nurse, the first days of instruction must be thoroughly mastered, or the student will be hampered throughout all the rest of the course, and, indeed, through life.

This lesson is entitled "Beginning the Christian Life." If it is important in the affairs of this life to make a good beginning, how much more important it is to start and to start right when we consider those matters which concern our eternal welfare.

This lesson gives us valuable information upon this subject. The business woman, Lydia, and the Philippian jailer are people of two common types, who began the Christian life, and from the great apostle's dealing with them we may learn much.

THE VISIT OF PAUL TO PHILIPPI

After the memorable vision of Paul at Troas in which the man of Macedonia appeared to him and besought his help for the heathen people of Europe, Paul's first missionary work was done in Philippi. He wrote a letter afterwards to the church at Philippi which shows that he was successful in building up a Christian congregation there. In fact it was a church with which he was well satisfied. In writing to them he found many things to commend and almost nothing to blame. Philippi was a Roman colony, founded by Augustus Cæsar.

THE RIVERSIDE PRAYER MEETING

In most cities of any size in the days of Paul there were many Jews. Their aptitude for commercial life led them to live in the great commercial centers. Always they carried with them their religious customs and institutions.

When Paul and Silas with their companions, Timothy and Luke, came to Philippi, they naturally sought out first of all the places where Jews met together. The gospel was sent to the Jew first, and afterwards to the Greek. In Philippi the riverside offered a convenient place for Jewish gatherings. There were ceremonial washings to be performed which required plenty of water.

There, then, the apostolic company went, and there Paul began his great missionary career in Europe.

LYDIA THE BUSINESS WOMAN

Lydia was a native of the city of Thyatira in Asia Minor, who had come to Philippi for business reasons. She was a dealer in the rich garments dyed in the purple or red of Thyatira. She was a woman of influence and wealth, for she had prospered greatly in her business. We read of her household, which no doubt included her servants as well as her children. She was able to entertain Paul and his company, giving them freely of her generous hospitality. Maybe she had become a Jewish proselyte at Thyatira. At any rate, here she was away from home, like many another business woman, or man, yet remaining faithful to her religious principles in the city of her adoption. Many people who have been active in Christian work in their home cities lose all interest in religious matters when they move to a new home. Lydia was not like that. Consequently, when she heard the truth from the lips of Paul, she was ready to listen and to heed. She had been a conscientious person before. She was therefore willing to be led into further truth.

1. God's Call to Lydia. Note the striking way in which Lydia's beginning of the Christian life is expressed. "Whose heart the Lord opened." It was God who, by his Holy Spirit, directed the words of Paul to the heart of Lydia. No doubt she was in a measure prepared for his sermon. Her previous life had made her hospitable to the Christian teachings. But God had directed her life so that she would be ready for just this step. It is an interesting thing to notice how all the great Christians have acknowledged God as the Author of their Christian life. Paul himself never failed to confess that it was by the grace of God that he was a Christian. Jesus told Nicodemus, John 3 : 3, that a man must be born again, or anew, in order to enter the Kingdom of God. He meant to say that the beginnings of our Christian lives are planned and directed by the power of the Holy Spirit.

2. Lydia's Decision for Christ. God opened Lydia's heart to the message of the truth, but Lydia was willing, and when her heart was open she allowed the blessed message to lay hold of her whole being. She could have resisted the Spirit's direction to her to open her heart to the preaching of Paul. Such resistance would have been at her spiritual peril. As had Paul himself, she had received a heavenly vision. Like Paul, she was "not disobedient unto the heavenly vision." When one has received a revelation of the truth of God, and that truth seems the very thing for which one's soul has been waiting, there is necessary the act of decision for Christ. It is not enough to recognize Jesus as the world's Saviour; one must also take Jesus for one's own Lord and Saviour.

3. Lydia's Confession of Christ. Then, in the next place, when Lydia had yielded her will to God, she was anxious immediately to confess Christ. She had such a profound gratitude to him for what he had done for her that she was willing to do what she could for him. The first step in this grateful service was baptism. Baptism is the initiation into the Christian Church. Lydia never thought of trying to be a Christian without joining the Church. A silent Christian would have seemed to her a coward.

Not only was she herself baptized but she brought her whole household into the Church as well. This meant no doubt that she consecrated her children to God in baptism, and also that she herself preached the gospel to the adult members of her home, her business helpers, and her household servants. Having become a Christian, it became for her the chief business in life to forward the interests of the Kingdom of God. Lydia became herself a missionary to her own household. That we can all do.

4. Lydia's Work for Christ. Then still further Lydia began at once to look for opportunities of aiding the gospel. She showed her gratitude to the messengers of Christ by a ministry of hospitality to those who had brought her such happiness and peace. She took them to her home and entertained them during the period of their stay in Philippi. A Christian will seek at once for opportunities of usefulness in the Kingdom. There is some task for every one of us. One need never travel far in the search for it. God's work is done by God's people. One of God's people will therefore seek at the very first for his share in God's work.

THE PRAYER MEETING IN THE JAIL

Paul did not long enjoy the quiet and loving care of Lydia's home. He was too zealous a worker to be idle. He found plenty of opportunity to work in Philippi. Evidently the "place of prayer" was the scene of his daily labors, where he preached the gospel and led others into the Christian life. It was inevitable that he should come into conflict with heathenism. The clash came one day when he was on his way to the riverside for the meeting. An afflicted girl was the means of interrupting his work.

She was possessed of a demon, and her curious utterances were attributed by her masters to supernatural sources. These masters exploited her as a prophetess, selling her supposed services for money. Paul saw her plight and pitied her. In her deplorable state she recognized the truth of the gospel which Paul preached, just as those who had demons had recognized Jesus as the Son of God. Paul cast out the demon and the girl was restored to sanity and soundness of mind. But her masters, unpitying brutes, saw only that the girl would no longer bring them money. They therefore accused Paul and Silas before the magistrates and they were put into prison, after having been cruelly scourged.

Copyright by Harold Copping *Harold Copping*

PAUL AND THE PHILIPPIAN JAILER

Paul and Silas believed that the more desperate one's situation, the more need there is for prayer. So we see them all bruised and bleeding from the scourging and suffering great discomfort in the stocks, but nevertheless praying and singing praises to God in the night.

Then came the earthquake! The prison was shaken—the doors were thrown open. It was God's seal of approval upon his faithful messengers; the divine recognition of the strategic value of the new work in Europe. It was also the means of the jailer's conversion. He was immediately concerned for the safety of his prisoners, for which he was responsible with his life. Obeying the heathen impulse to escape from the dangers and perplexities of life by a cowardly suicide, he was about to fall upon his sword when the kindly, sympathetic voice of Paul deterred him. In a flash he realized that these men possessed some secret of life which he had missed. "What must I do to be saved?" he asked. It was just the kind of situation with which Paul was best fitted to deal. He had himself been brought in a moment of time to a realization of the power of God. He answered with immediate conviction, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." Then the apostles explained to all the household, and the prisoners, too, no doubt, how Christ came to save men from their sins and to give them a hope for this world and for the world to come. So the jailer

and his household were also received into the Christian Church, and entered upon their new life with great joy.

THINGS TO BE NOTED

1. It is to be supposed that the jailer, unlike Lydia, was a person of typical heathen godlessness and immorality. As a worshiper of false gods, he had found no cure for the ills of his life in his religion. Perhaps he had never before realized the poverty of his situation. But now he saw it in a flash, and also how utterly powerless were all his gods, or any practical philosophy he may have possessed, to aid him in life's crises. The gospel is the only hope of any man, whether he be a conscientious follower of present light, or a notorious offender against society.

2. Notice again, that the jailer's question, "What must I do to be saved?" need not have meant very much. The jailer did not at this time understand what was involved in the word "salvation." What he was looking for was some plan of life which would enable him to meet life's shocks as these men had done. He knew that they were different, and he wanted their secret of life. God does not despise our minimum of faith. He asks us to go only as far and as fast as we can. But the man who takes one step in faith will have the next step revealed to him.

3. Notice how important in those first days was household religion. Both Lydia and the jailer brought their households, all over whom they had influence, under the power of the gospel. We surely need this thought in our day. We take so little thought for those whom we might influence even in our own homes. Fathers naturally expect their sons to follow in their steps politically. Whole families are united in their devotion to a certain school or college. Family traditions mean much to us in every other direction. Why should we not seek to make them mean more in our religious life?

4. It is also interesting to observe how surely a confession of Christ results in a change of all those habits of thought and action which make up character. Conversion means change, not only in a man's thoughts toward God, but in all his actions toward his fellow men. This jailer, for instance, before he found Christ had been a willing servant of the cruel magistrates. Paul and Silas were beaten with the scourge, and their feet were put in the stocks. This sort of treatment of prisoners was a matter of course to the heathen jailer. But when the jailer had become a Christian he was eager to undo his cruelty in so far as was possible. He "washed their stripes"; "he brought them up into his house, and set food before them." So it has always been. Wherever Christianity goes it seeks to undo the wrong that heathenism has done. When a man truly accepts Jesus Christ as his Saviour his whole afterlife is devoted to the repair of his former wrongdoing.

THIS LESSON IS FOR YOU

Lydia and the jailer were historical figures and in this lesson we learn what actually happened to them in Philippi so many years ago. But these words were written not only to teach us what happened to them, but what may happen to us when the gospel is explained to us and when we make up our minds to accept Jesus. God works upon our hearts by his Holy Spirit as well as upon theirs. When we are obedient to the heavenly vision and confess Christ, our first step, like Lydia's, is to join the Church. We also will show our love for Christ by bringing others to him and we will seek also for opportunities to work for the Kingdom of God. And when, like the jailer, we have found the sort of salvation which will enable us to meet life's severest shocks with serenity, we can expect our characters also to be changed. All those tendencies to evil to which we so naturally yield we will be able by God's grace to resist. The Christian is known by the good he does.

Is not this an attractive picture of the beginning of a Christian life?

THE LESSON'S WORDS AND PHRASES

13. A river side. Jewish religious services involved ceremonial washings which might be conveniently performed by the river. **Where we supposed.** Perhaps better, "where there was wont to be held a meeting for prayer." **Sat down.** Customary attitude of the teacher. **Unto the women.** Moral ideals were low in Gentile cities. Women of noble life found the lofty morals of the Jewish religion attractive.

14. A seller of purple. Probably the red dye, or garments dyed with red, which was obtained from a kind of shellfish common throughout the Mediterranean Sea. **That worshipped God,** That is, the true God; she was probably a Jewish proselyte. **Whose heart the Lord opened.** The Spirit of God directs both the speaker and the hearer of the gospel.

15. Come into my house. A gracious offer of hospitality.

25. About midnight. Much may be read here between the lines. The suffering of the prisoners, their sleeplessness, and the comfort they found in the presence of Christ, are all indicated in this brief mention of the midnight prayer meeting. **The prisoners were listening.** They also found relief in the intolerable conditions of their prison.

26. The doors were opened. Professor Ramsay says that the doors were closed by a bar which would easily become disengaged by the shock of the convulsion.

27. Drew his sword. Upon discovering the open doors. He had the notion so common in heathen countries and sometimes also in Christian countries that suicide is a way out of disgrace.

28. We are all here. Why had they not escaped? Perhaps because of panic, perhaps because of Paul's influence.

29. Fell down before Paul and Silas. Recognizing that the unusual occurrences were connected with their presence.

30. What must I do to be saved? The girl who had been dispossessed had used the word "salvation," but it is unlikely that the jailer as yet knew very much about its meaning. He was seeking for a secret of life like that of these apostles.

31. Believe. It was an answer that Paul liked to give. **And thy house.** Not that his faith could save them, but the same way of salvation was open to them.

32. They spake the word. No doubt this interview implies a considerable period of instruction in the facts of the Christian religion, and the way of salvation.

33. The same hour. That is, as soon as he had learned the truth. **Washed their stripes.** The wounds made by the scourge. **Was baptized.** With his family he confessed Christ and received the sign of his identification with the Christian Church.

34. Rejoiced greatly. The joy of new Christians is frequently mentioned in the New Testament.

FOR INTERMEDIATE PUPILS

1. Why are the beginnings of our Christian life so important?
2. What facts about Lydia are implied or stated in the lesson?
3. What is taught in the phrase, "whose heart the Lord opened"?
4. What was Lydia's part in her conversion?
5. How did she show the reality of her conversion?
6. Tell briefly the circumstances which led to the prayer meeting in the jail.
7. What additional light on the way of beginning the Christian life is given by the jailer's question and Paul's answer?

The Intermediate Catechism

Q. 37. What is the Lord's Supper?

A. The Lord's Supper is the sacred use of bread and of the cup, as appointed by the Lord Jesus, in which, in thankful remembrance of him, we show forth his death and, in communion with one another, by faith partake of him.

FOR SENIOR STUDENTS

1. Tell how Paul and his company came to Philippi.
2. To whose agency first of all must we attribute Lydia's conversion?
3. What evidence did she give that her conversion was genuine?
4. To what class of gospel hearers did the Philippian jailer belong?
5. Show how his conception of the meaning of salvation enlarged with his experience.
6. What importance is there in the writer's emphasis on the fact that both Lydia and the jailer brought their households with them into the Christian Church?

The Shorter Catechism

Q. 83. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Lesson II—READING GOD'S WORD

The Golden Text—"Ye shall know the truth, and the truth shall make you free."—John 8 : 32.

TEXT OF LESSON, ACTS 8 : 26-31, 35-39; PS. 19 : 7-11

For entire lesson, see Acts 8: 26-39; Ps. 19: 7-11.

COMMON VERSION

Acts 8 : 26 And the angel of the Lord spake unto Phil'ip, saying, Arise, and go toward the south unto the way that goeth down from Je-ru'sa-lem unto Ga'za, which is desert.

27 And he arose and went: and, behold, a man of E-thi-o'pi-a, an eunuch of great authority under Can'da-ce queen of the E-thi-o'pi-ans, who had the charge of all her treasure, and had come to Je-ru'sa-lem for to worship,

28 Was returning, and sitting in his chariot read E-sa'ias the prophet.

29 Then the Spirit said unto Phil'ip, Go near, and join thyself to this chariot.

AMERICAN STANDARD BIBLE[1]

Acts 8 : 26 But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. 27 And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship; 28 and he was returning and sitting in his chariot, and was reading the prophet Isaiah. 29 And the Spirit said unto Philip, Go near, and join thyself to this chariot. 30 And Philip ran to him, and heard him reading Isaiah

[1] Copyright, 1901, by Thomas Nelson & Sons.

30 And Phil'ip ran thither to *him*, and heard him read the prophet E-sa'ias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Phil'ip that he would come up and sit with him.

* * * * *

35 Then Phil'ip opened his mouth, and began at the same scripture, and preached unto him Je'sus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Phil'ip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Je'sus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Phil'ip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Phil'ip, that the eunuch saw him no more: and he went on his way rejoicing.

* * * * *

Ps. 19:7 The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

8 The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.

10 More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

the prophet, and said, Understandest thou what thou readest? 31 And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him.

* * * * *

35 And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. 36 And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is* water; what doth hinder me to be baptized? 38 And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. 39 And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

* * * * *

Ps. 19 : 7 The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
8 The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
9 The fear of Jehovah is clean, enduring for ever:
The ordinances of Jehovah are true, *and* righteous altogether.
10 More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the droppings of the honeycomb.
11 Moreover by them is thy servant warned:
In keeping them there is great reward.

Additional Passages for Study: Ps. 119 : 97-104; John 20 : 30, 31; Eph. 6 : 17; II Tim. 3 : 15.

DAILY HOME READINGS

Date	Title	Reference
Monday, July 8	Reading God's Word	Acts 8 : 26-39.
Tuesday, July 9	The Law of Jehovah	Ps. 19 : 7-14.
Wednesday, July 10	I Will Not Forget Thy Word	Ps. 119 : 9-16.
Thursday, July 11	Oh, How Love I Thy Law	Ps. 119 : 97-105.
Friday, July 12	Hearing and Doing	Matt. 7 : 24-27.
Saturday, July 13	Jesus Opening the Scriptures	Luke 24 : 25-32.
Sunday, July 14	The Power of the Scriptures	II Tim. 3 : 10-17.

THE WONDERFUL BOOK

In this lesson we study two selections from the greatest Book in the world, one passage from the New Testament and the other from the Old Testament. All our lessons are of course from the Bible, but this lesson differs from others in that it is about the Bible itself. Paul in his great description of the equipment of a Christian soldier mentions only one offensive weapon—"the sword of the Spirit, which is the word of God." Eph. 6 : 17. Do we realize what that means? We are familiar with the soldier's pack in these war times. We know that only those things are included in his equipment that are absolutely necessary. But Paul implies that the only weapon which the Christian soldier must have is his sword, that is, his Bible. In the stress of battle the soldier may discard every other article of his equipment. But if he throws

away his sword he is no longer a soldier but a fugitive, running away from the fight. So the Bible is the Christian soldier's indispensable weapon, his sword, or, to speak in modern terms, his rifle, without which he is useless as a Christian soldier.

The golden text for this lesson is: "Ye shall know the truth, and the truth shall make you free." The weapons of the civilized nations of the world are being employed to-day to secure political and social freedom for men. The Bible is the embodiment of the truth, the weapon that sets men free from the power of the greatest enemy of mankind, that is, from the father of tyranny and cruelty and malice and impurity and all manner of evil—the Devil.

PHILIP, A SOLDIER OF LIBERTY

The first passage which we shall study tells of a good soldier in Paul's sense of the term. He knew how to use his Christian weapon. His valiant conduct upon the occasion described in the lesson set one man free from his sins, set him free to become himself a soldier of the cross. No doubt he was mentioned at headquarters in heaven, and recommended for promotion for gallantry in action.

Philip was not what we would call a "minister." He was a layman. He was chosen with six others to care for the Church's gifts for the poor widows. Acts 6 : 1-6. He was probably a business man with a gift for administration, developed by his business experience. But Philip, like Stephen, another of the seven, although he was not a minster by profession, preached because he liked it. Persecution had driven the workers away from Jerusalem, but this keen business man was quick to turn misfortune into a blessing. He saw that it was the opportunity of the Church to spread the gospel, and he became at once one of the chief missionaries of the growing Church.

Philip had been in Samaria for some time preaching and working miracles, and had started a great work there—so great that the apostles from Jerusalem had come down to inspect it and to give advice for its future development—when he was suddenly called away by the Spirit of God to a special task.

He was not told why he was sent or what was the object of his journey. Like a soldier, he was sent, and like a soldier he obeyed.

Alexandre Bida

READING GOD'S WORD

THE MEETING AT THE CROSSROADS

As Philip traveled he no doubt wondered why he had been taken away from that fine, prosperous work in Samaria and sent to this uninhabited region. But look! See what "happened," as we say. As Philip traveled in one line from Samaria, another man was traveling in another line from Jerusalem, and at just the point in their journeys where God intended, their ways crossed and the two men met.

Who was the other man? The Bible says that he was an officer from the court of a great queen, the chancellor of the exchequer, or treasurer, of her government, who had been to Jerusalem to worship. He was an upright man who had become interested in the Jewish religion, perhaps through the agency of some traveling Jewish merchant, and who had been induced to accept for himself the God of Israel.

At Jerusalem he probably found all his Jewish friends talking of this wonderful new religion which had made such wonderful progress, and when he heard that Jesus was being preached as the Jewish Messiah, he naturally began to look up and read in the Old Testament those passages which had foretold the coming of the Messiah.

So, when Philip met the treasurer, he was seated in his chariot, beguiling the tedium of the journey by reading. We often do that when we take a long journey on the train, just to pass the time. But the treasurer had a more serious purpose. He was reading the Old Testament, and he had chosen by God's direction, just that passage of the prophetic literature which was best adapted to be the text of the missionary who met him at the crossroads.

THE HEART OF THE BIBLE

Can you believe that it was an accident which caused the treasurer to be reading just that part of the Bible? What was the chapter from which it was taken? Look up in your Bible the fifty-third chapter of Isaiah, and read the whole chapter. You see that it was Isaiah's great prophecy of the death of Jesus and his prophetic statement of the effect of Jesus' death. Here was a man from a heathen court, where no doubt sin was the great outstanding fact, as in other heathen courts. The treasurer, an upright man, was no doubt surrounded by people who were bound in evil living. No doubt also he felt the burden of his own sin and wished for relief. By God's grace he was reading in his Old Testament the very passage which could give him relief, when rightly explained. And by God's grace just when he reached that particular passage, here at his side in the road, in the person of a weary, dusty missionary, was the very person to tell him just what it meant.

Think about the details of the meeting—the rich traveler in his chariot with servants and retainers, yet in need; the poor foot passenger waiting at the crossroads with just the message that he needed; the traveler spelling out with difficulty, aloud, the words of the foreign language; his further difficulty with the meaning of the words when he had deciphered them; the missionary's recognition of his situation and his readiness to accept the opportunity as of God's sending; and then the question of the one and the implied invitation of the other, which resulted in the resumption of the journey with both men in the chariot.

Then Philip told the treasurer the story which is the very kernel of the whole Bible. "Beginning from this scripture," just where the man was reading, Philip told him how Jesus died for the sins of the world, and for his sins, and how Jesus was now alive to help men to triumph over sin and temptation. It was just what the man was waiting for. He listened with all his heart, drinking in Philip's words until at last he could no longer resist the personal application of the message. He said, "Here is water; what doth hinder me to be baptized?" So Philip received his confession of Christ, and the new Christian went on his way rejoicing.

THE OLD TESTAMENT BIBLE LOVER

Our second passage is taken from the Nineteenth Psalm. Most of us remember and quote this psalm with reference to its earlier verses. We think of it as the utterance of the nature lover who attributes all the beauties of the world to the divine Creator. "The heavens declare the glory of God; and the firmament showeth his handiwork." This is only part, and the lesser part, of the truth. The subject of the psalm really is: How God reveals himself; in his works, but far more in his Word. If we see God in his works how much more do we see him in his wonderful law! The writer uses six synonyms for God's Word, each with its own particular phase of meaning. He begins by saying that God's law is perfect, and ends his rhapsody by affirming the practical value of living by it. "In keeping them [the Commandments] there is great reward."

Notice how this writer loves his Bible. He has not learned these facts about it from books, or from others, or by reasoning, but just by experience. The statements he makes could only be made by one who has tested the Word of God in every trying experience of life.

"The law of Jehovah is perfect." It is a restorative of the soul, wasted by sin or worn with doubt, or shattered by sorrow.

"The testimony of Jehovah is sure," that is, firm, reliable, and so the wisdom of him who is easily led astray.

"The precepts of Jehovah are right," that is, upright, so that they rejoice the heart of the man who seeks standards of uprightness.

"The commandment of Jehovah is pure," that is, clear like light, and so it takes away the darkness of doubt and bewilderment.

"The fear of Jehovah is clean." Here the psalmist looks aside for a moment to the result of God's Word in making a man reverent and mindful of God's will—and speaks of the Book that makes one reverent as the reverence, or fear. Cleanness here is perhaps freedom from any alloy of evil.

"The ordinances of Jehovah are true"—they are aligned with the eternal verities.

After this catalogue of the excellencies of the Bible, the psalmist seems to realize that he cannot exhaust its qualities, so he breaks out with the general claim of their desirability. The Bible is gold for value, honey for sweetness. This is the psalmist's way of expressing the superlative preciousness of God's Word. Let us emphasize again that this knowledge about the Word of God comes to a person only by reading, by study, by daily and constant meditation upon the Bible.

WHAT WE LEARN FROM THESE TWO PASSAGES

1. If the Ethiopian treasurer had not been reading God's Word, he would probably not have gained that great blessing. If the Evangelist Philip had not been skilled in God's Word, the opportunity to lead the other to Christ would never have reached him. Now, in youth, we are constantly receiving chances to fit ourselves for Christ's work. The most valuable opportunity that comes to us is the opportunity to learn the Bible.

2. We must be watchful of opportunities to use our Bibles. Our daily routes of travel from home to school, or from home to play, or from home to church, are crossed by other people's routes. Wherever the routes cross there is some one to help. God makes these lines to cross just that we may help the people at the crossroads.

3. Whatever else we bring to others out of the Bible, we must not neglect to bring them the main truth that Jesus died for men. It is a good plan to do as Philip did. "Beginning from this scripture, [he] preached unto him Jesus."

4. Delight in the reading of God's Word comes from no cursory or perfunctory exercise. Two or three minutes a day may be enough to enable you to "get through" a certain task which you have set yourself. It is not enough to enable you to reach the conviction that God's Word is "more to be desired . . . than gold," and "sweeter also than honey and . . . the honeycomb."

THE LESSON'S WORDS AND PHRASES

Acts 8:26. An angel of the Lord. No doubt one of the supernatural messengers of God, such as attended upon our Lord's earthly ministry. **Toward the south.** Going in this direction he would intersect the main road from Jerusalem to the ancient Philistine city of Gaza. **Desert.** Uninhabited.

27. A eunuch of great authority. One of the officers of government. **Candace.** Probably not a personal name, but the official title of the queens of Ethiopia, as Pharaoh and Ptolemy were official titles of Egyptian sovereigns. **To worship.** He was a worshiper of the God of Israel.

28. Reading the prophet Isaiah. In the Greek version. He had possibly bought the roll in Jerusalem on this journey.

29. The Spirit said. Philip was waiting for further directions.

30. Understandest thou? Probably the intonations of the man as he read aloud showed Philip that he was perplexed.

31. How can I? A foreigner would naturally find difficulty with words and meaning.

35. Opened his mouth. A frequent Scripture phrase to introduce some important utterance. **From this scripture.** That is, at the passage of which they had been speaking. **Preached unto him Jesus.** Explained the "good news" of the death and resurrection of Jesus. Doubtless also explained how Jesus is the Fulfillment of prophecy.

36. Here is water. For the officer to hear was to obey. **What doth hinder me?** Most people put the question the other way, "Why should I?"

39. Caught away Philip. There was other work for him to do. **Went on his way rejoicing.** The normal attitude of the Christian.

Ps. 19:7. The law of Jehovah is perfect. Thoroughly adapted to all man's requirements. **Restoring.** Sin is wasteful; obedience restores. **Testimony.** A frequent word in the Old Testament for God's Word. **Sure.** Faithful, not doubtful.

8. Precepts. Statements of man's duty. **Right.** Straight, or upright. **Commandment.** The sum of his requirements. **Pure.** Clear like sunlight. **The eyes.** Of one's mind and heart.

9. Fear of Jehovah. This means what God's Word requires and makes possible, a reverential attitude. The true worship of God will never pass away. **Ordinances.** Decisions. **True.** In accordance with absolute truth.

10. Gold. For value. **Honey.** For sweetness.

11. Thy servant. So the writer confesses his obligation to God's Word. **Great reward.** Experience has taught the psalmist the value of the Bible.

FOR INTERMEDIATE PUPILS

1. Name some ways in which this lesson encourages us to read the Bible.

2. Where do you suppose the Ethiopian got his copy of The Book of Isaiah?

3. The Bible was not so easy to carry then as it is now. Have you a pocket Testament, and do you carry it?

4. Think how embarrassed Philip would have been if he had not been able, when the Ethiopian asked him, to tell him the answer to his question. Personal work depends on knowledge of the Bible.

5. How many names for the Bible does the psalmist use in the second passage of the lesson?

6. How do you suppose he found out all those precious qualities of the Bible? By hearsay, or by actual experience?

The Intermediate Catechism

Q. 38. How was the Lord's Supper appointed?

A. The Lord's Supper was appointed by the Lord Jesus in the night in which he was betrayed, when he took bread and gave it to his disciples, saying: "Take, eat: this is my body, which is broken for you: this do in remembrance of me";

And also the cup and gave it to his disciples, saying: "This cup is the new testament in my blood, which is shed for many for the remission of sins: drink ye all, of it."

FOR SENIOR STUDENTS

1. Why do you think the "sword of the Spirit" is the most important article of the Christian soldier's equipment?

2. In the Bible there are various metaphors used for the Word of God, such as "sword," "hammer," "lamp," and so forth. Mention others and explain what each means.

3. Show that the Ethiopian, in the providence of God, had reached the most important question in the Bible when Philip joined him.

4. Show how personal work and Bible study go hand in hand. Suppose that Philip had known nothing about the passage concerning which the traveler asked him.

5. Do you read the book notices in the papers? Have you ever read a more favorable book notice than that of the psalmist? If you read such praise of a modern book would you not buy it and read it?

The Shorter Catechism

Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

TRADITIONAL PLACE OF THE LORD'S PRAYER

A tradition dating back to the time of the Crusaders says that this is the place where Jesus taught his disciples how to pray. Though there is no foundation of fact on which to base such a tradition it is interesting to go to the place which many Easterners hold in reverence. It is a little south of the Mount of Olives. In the courtyard are thirty-three tiles on which The Lord's Prayer has been written in thirty-three languages.

Lesson III **July 21, 1918**

PRAYING TO GOD

The Golden Text—"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4 : 16.

TEXT OF LESSON, LUKE 11 : 1-13; PS. 145 : 18, 19

COMMON VERSION

Luke 11 : 1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

AMERICAN STANDARD BIBLE[1]

Luke 11 : 1 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. 2 And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; 6 for a friend of mine is come to me from a journey, and I have nothing to set before him; 7 and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? 8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. 9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened

[1] Copyright, 1901, by Thomas Nelson & Sons.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

* * * * *

Ps. 145:18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? 12 Or *if* he shall ask an egg, will he give him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

* * * * *

Ps. 145 : 18 Jehovah is nigh unto all them that call upon him,
To all that call upon him in truth.
19 He will fulfil the desire of them that fear him;
He also will hear their cry, and will save them.

Additional Passages for Study: Isa. 55 : 6; 65 : 24; Matt. 18 : 19, 20; John 15 : 7.

DAILY HOME READINGS

Date	Title	Reference
Monday, July 15	Praying to God	Luke 11 : 1-13.
Tuesday, July 16	The Nearness of God	Ps. 145 : 8-19.
Wednesday, July 17	Ask, Seek, Knock	Matt. 7 : 7-14.
Thursday, July 18	Peter's Deliverance	Acts 12 : 1-12.
Friday, July 19	God's Gracious Invitation	Isa. 55 : 1-9.
Saturday, July 20	The Spirit of Prayer	Phil. 4 : 4-9.
Sunday, July 21	Our Refuge and Strength	Psalm 46.

THE CHRISTIAN'S VITAL BREATH

The familiar hymn tells us that

"Prayer is the Christian's vital breath,
The Christian's native air."

Let us consider for a moment what that means. It means that just as the lungs need fresh, pure air, so the Christian must have prayer. The body would die without air; the Christian life likewise is dependent upon prayer. Do we believe this? Do we believe it enough to live by the truth of it? In this lesson we try to discover if this is true, and if so, why it is true, and then how we shall put the truth into practice.

THE AUTHORITY ON PRAYER

When we want a legal question settled, we go to an experienced lawyer; when we wish information about agriculture, we consult a farmer; when we desire knowledge about finance, we call in a banker. We get experts if possible to give us the information we desire. An expert is simply an experienced person. The disciples acted on this principle when they asked for guidance about prayer from that Person who in all ages of the world has known most about prayer. He gained his knowledge also from experience. Jesus is the great Expert on prayer. "Lord, teach us to pray," they begged. John taught his disciples to pray. Jesus' disciples ought therefore not to be without guidance on this important matter.

What was it that they wanted, do you suppose? Was it a form of prayer for which they asked? Or was it guidance in the spirit of prayer, so that they could make their own prayers without the assistance of "set" prayers? Very probably it was some form of prayer for which they asked, though we do not know how John taught, for Jesus gave them a form in The Lord's Prayer, though he indicated that it was to be not only a form, but a guide. He said, on a former occasion, "After this manner therefore pray ye," though at this time he said plainly, "When ye pray, say, Father," and so forth. This was therefore not only a form of prayer, but as it has been called, a "prayer that teaches to pray." It was an invitation to frame other prayers, to amplify this prayer, but always in the same spirit.

THE LESSON IN PRAYER

This, then, is a lesson given by the great Teacher in answer to the request of his disciples. They asked how to pray, and this is his reply.

The prayer is divided naturally into two parts.

The former part contains petitions for the triumph of the Kingdom of God, and the latter is concerned with personal needs. First we are to pray for the good of others and only after that for our own requirements.

The Address. A prayer is like a letter. It must be addressed. And so Jesus teaches further that it is a letter sent home. "Father," runs the address, and if we follow Matthew's version, we continue, "which art in heaven." Prayer emphasizes the truth so frequently taught in the New Testament, that we are children of God. We have become through our faith in Jesus "partakers of the divine nature," and so have the right to speak to God as "Father."

The Name and the Kingdom. After the address comes the body of the letter. "Hallowed be thy name." God's name means all that through Scripture we know God to be. So when we pray, "Hallowed be thy name," we ask that the "wisdom, power, holiness, justice, goodness, and truth," which we have learned are the attributes of our God, may be known and revered among all men.

So, likewise, when we pray the second petition, "Thy kingdom come," we are asking that the Father King whom we love and serve shall extend his Kingdom of blessedness over all mankind. Is it not a wonderful thought that, before we ever pray for ourselves at all, Jesus taught us to pray for the welfare of others?

For Ourselves. Three petitions for self are included in the prayer; for food, for forgiveness, and for freedom. "Daily bread" is a general term which includes all things necessary to our material life. When we pray for the support of our life, we recognize that all we have comes from God. This does not relieve us from the necessity of work. It simply confesses that with all our work we could not prosper without God's blessing on our toil. God uses human agents. When we pray for bread, God uses us as his agents, by our work, to answer our prayers.

The Greatest Need of All. Right in the heart of The Lord's Prayer is this confession that without God's pardon for our sins we are utterly lost and undone. Without pardon the child cannot rest in the Father's confidence and love. Without pardon the subject cannot be a worthy subject of his King. We have been taught in later New Testament writings that we must pray this prayer, "for Jesus' sake," because we now have the right to ask pardon on the basis of the work of Jesus.

"He died that we might be forgiven,
He died to make us good."

Still further, our Lord gave us the condition of our forgiveness; "forgive us our debts, as we forgive our debtors." When we pray, if we think, we realize that no person who is himself unforgiving, can expect himself to be forgiven. We remember also that, compared with our sins against God, any offenses of others against us are very insignificant.

For Spiritual Protection. When we pray for freedom from temptation we recognize our human weakness. We remember our many failures. It is true that when we conquer our temptations we grow in strength, but that is no reason why a person who is humble, who knows how weak and faulty he is, should not pray to be delivered from the ordeal. This petition is a confession of the treacherous character of our own hearts, but far more it is a claim, and a confident claim, that our Father is mightier than all the evil forces which are arrayed against us.

PERSEVERANCE IN PRAYER

As if Jesus realized that, having received this prayer from him we might be inclined, when we had prayed in these words, to consider their repetition sufficient, he went on to give to his disciples an illustration of the manner of prayer.

It is not enough to "say our prayers," no matter how good the prayers may be. We must realize our need, and that we are absolutely dependent upon the answer to our prayers. It was to teach this that Jesus told the parable of the Friend Who Came at Midnight.

Try to read the parable with your imagination. It was at midnight, that is, at the most inconvenient time possible. For some of us it is simple enough to touch a button and flood the house with light. In ancient times just the making of a light was no easy matter. The man was tired from his long day's work. It seemed to him an imposition to be asked to get up and wait upon his friend's friend. But the midnight visitor was desperate. He was obliged to impress the householder with his need. So he kept on stating his predicament, varying his presentation from time to time. "Here am I, with an unexpected arrival, a hungry guest, and an empty larder. What am I to do? You, my friend, are here; you have what I need. I must have it." And at length he prevailed.

So Jesus taught that we are to pray. We must not read into the parable that we are to pray in order to make God willing. It was not the unwillingness of the householder that was the point of the parable, but the persistency of the midnight visitor. The man was persistent because he was truly in earnest. God wants us likewise to be earnest. Prayer is a very serious business. Suppose we pray God to send missionaries to preach the gospel to the heathen. Think of it! God might answer that prayer by sending us. We cannot pray that prayer sincerely unless we are willing to go if God sends us. What would be thought of a man who in time of war asked the Government to send some one else to defend the country?

Suppose a farmer has a great field of wheat. Harvest time comes and he sends for the threshers to help him. The appointed time arrives, the threshers appear, but find that the farmer has made no preparations. The help which has been engaged is on hand, but nothing can be done because the

needy man has not realized his need. Many people ask God for help who would be utterly confounded if he should answer their prayers.

So we are to ask, and seek, and knock. These are words used to emphasize the earnestness of our prayers. Such earnestness can come only from the realization of need, and the willingness to have our prayers answered. The man who prays like this will be ready to do all he can to take advantage of the help which God will give.

God will give help in answer to such prayer. Like the earthly father who will not mock his child's need by giving him a stone for bread, or a serpent for a fish, or a scorpion for an egg, so our heavenly Father will not withhold his best gifts from those who ask in persistent confidence. And the best gift of all he has to give is the Holy Spirit.

THE PSALMIST'S CONFIDENCE IN GOD

In the passage from Psalm 145 we find that long before Jesus came to the earth there were those who had proved God's power and willingness to answer prayer. It was this confidence in the promises of a covenant-keeping God that distinguished the Jews from all other ancient peoples. Their great heroes, Abraham, Jacob, Moses, David, Elijah, Isaiah, Jeremiah, and Daniel, were men of prayer. The whole Bible is at one upon this question. New Testament confirms Old Testament in the confidence that "Jehovah is nigh unto all them that call upon him . . . in truth," or sincerity, and that he will "fulfil the desire of them that fear him," that is, that he will answer the definite petitions of those that keep his Word.

WHAT WE LEARN FROM THIS LESSON

1. Prayer is a real force in the life of God's people.

2. Jesus prayed "in a certain place." He also told us to enter into our closets, when we pray—that is, to seek a place free from interruption. There is virtue in having a definite place as well as in having a specific time for prayer.

3. The Lord's Prayer is a form for use in public and private devotions, but it is more than this. It is a comprehensive model which gives us the spirit of all prayer. We ought to use it as suggestive rather than as exhaustive.

4. The parable of the Friend at Midnight shows us that persistence in prayer will be rewarded. In other matters in which we are interested we recur again and again to the subject of our desires and hopes. God expects the same signs of interest from us when we pray.

5. The intimacy and confidence with which a child goes to his father show us the attitude in which we should go to God. They also intimate why some of our prayers are not answered. The father knows best what is good for the child. For his own good many of the requests which the child makes are withheld from him.

THE LESSON'S WORDS AND PHRASES

Luke 11:1. As he was praying. According to his custom. **Lord, teach us to pray.** His evident dependence upon prayer led them to desire the same help. A prayerful person leads others to pray. **Even as John.** We would know that John was a man of prayer, though we have no direct evidence of it except this phrase.

2. Father. Note differences between this version of The Lord's Prayer and that recorded in Matt. 6 : 9. Luke abridges the longer form, which is better adapted for use in public worship. **Hallowed.** That is, revered. **Thy kingdom.** This shows the necessity for concern for others. No true prayer can be selfish.

3. Daily bread. See Ps. 145 : 15. However we may work, the result of our toil is the gift of God.

4. Forgive us our sins. This is the greatest need of man. **For we ourselves also forgive.** No true prayer for forgiveness can come from an unforgiving heart. **And bring us not into temptation.** Temptation here means the solicitation to evil.

5. A parable in the form of an illustration. It is less formal than the ordinary parable which Jesus used. **Midnight.** To emphasize the inconvenience of the request. **Three loaves.** The small flat loaf, or cake, of the time. See John 6 : 9.

7. Trouble me not. He does not mind the loss of bread, but the trouble. **The door is now shut.** A vivid picture of the weary man's unwillingness.

8. Importunity. The word is "shamelessness." The friend's predicament made him insensible to all embarrassment.

9. Ask, . . . seek, . . . knock. An ascending scale of insistence.

11, 12. A loaf, . . . a fish, . . . an egg. Three articles of food. The same thought is thrice repeated for emphasis.

13. If ye then, being evil. Not perfect. The contrast is with the Father's perfect love and wisdom. **The Holy Spirit.** God's best gift.

Psalm 145. This was the psalm for the midday meal in the ancient church.

18. Jehovah is nigh. That is, present in mercy. **To all that call upon him in truth.** Sincerity brings answer to prayer.

19. Fulfil the desire. That is, grant specific requests. **Fear him.** Fear in the Old Testament is not fear in our sense. It means reverence. Fear in the Bible sense and love for God are inseparable. **Their cry.** This reveals the desperation of our need for God.

FOR INTERMEDIATE PUPILS

1. Prayer has been likened to a letter. In how many ways can you trace this likeness? It must be addressed to a person; it must be personal in tone. We rarely read "circular letters." A letter is stamped—that is a sign that we believe in the Government which undertakes its delivery. Faith likewise is necessary in prayer. A letter must be intrusted to the right channel of delivery. You can-

not post a letter in a fire box. So prayer must be intrusted to Jesus Christ for its sure delivery. "In the name of Jesus" insures it. The "follow-up method" is a recognized policy in business. Men write again and again on matters in which they are interested. So prayer must be importunate.

2. The Lord's Prayer begins with God, then prays for others, then for self, and ends with God. Show how this is.

3. Show how the illustration of the "Friend at Midnight" gives warrant for prayer for others.

4. What is the difference between "saying our prayers" and praying?

The Intermediate Catechism

Q. 39. How should we come to the Lord's Supper?

A. We should come to the Lord's Supper with true sorrow for our sin, with glad assurance of God's forgiveness in Jesus Christ, and with confidence that he will give us new strength to serve him.

FOR SENIOR STUDENTS

1. How did Jesus' prayer habits influence his disciples?

2. How many references to the prayers of Jesus can you find in the New Testament?

3. Which Old Testament characters were most noted for their habits of prayer?

4. What especial confidence may we have when we address God as "Father"?

5. In what petitions of The Lord's Prayer do we pray for others?

6. In which petition of The Lord's Prayer do we find a suggestion that the prayer is to be used regularly each day?

7. Why does not God give us the exact answers to some of our prayers?

8. Just what is "importunity" in prayer?

The Shorter Catechism

Q. 85. What doth God require of us, that we may escape his wrath and curse, due to us for sin?

A. To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Lesson IV—OBEYING GOD

The Golden Text—"If ye love me, keep my commandments."—John 14 : 15.

TEXT OF LESSON, MATT. 4 : 18-22; JOHN 14 : 22-24; JAMES 1 : 22-27

COMMON VERSION

Matt. 4 : 18 ¶ And Je'sus, walking by the sea of Gal'i-lee, saw two brethren, Si'mon called Pe'ter, and An'drew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zeb'e-dee, and John his brother, in a ship with Zeb'e-dee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

* * * * *

John 14:22 Ju'das saith unto him, not Is-car'-i-ot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Je'sus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

AMERICAN STANDARD BIBLE[1]

Matt. 4 : 18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. 19 And he saith unto them, Come ye after me, and I will make you fishers of men. 20 And they straightway left the nets, and followed him. 21 And going on from thence he saw other two brethren, James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. 22 And they straightway left the boat and their father, and followed him.

* * * * *

John 14 : 22 Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

[1] Copyright, 1901, by Thomas Nelson & Sons.

James 1 : 22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

James 1 : 22 But be ye doers of the word, and not hearers only, deluding your own selves. 23 For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror: 24 for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. 25 But he that looketh into the perfect law, the *law* of liberty, and *so* continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing. 26 If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. 27 Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep oneself unspotted from the world.

Additional Passages for Study: Ps. 103 : 17, 18; Eccl. 12 : 13; Matt. 22 : 37-40; John 15 : 12-14.

DAILY HOME READINGS

Date	Title	Reference
Monday, July 22	Obeying God	Matt. 4 : 17-22.
Tuesday, July 23	Keep My Commandments	John 14 : 15-24.
Wednesday, July 24	Hearing and Doing	James 1 : 19-27.
Thursday, July 25	Love One Another	John 15 : 8-17.
Friday, July 26	Remember His Precepts	Ps. 103 : 13-22.
Saturday, July 27	What Jehovah Requires	Micah 6 : 1-8.
Sunday, July 28	Walking as He Walked	I John 2 : 1-6.

THE HONOR OF A SOLDIER

When you see a regiment of soldiers passing, you mark at once their splendid discipline. They have been trained to march in perfect order, every step in time. Their uniforms and their persons are scrupulously clean. Rifles and bayonets, buttons and buckles, shine from persistent polishing. Everyone grows enthusiastic at the sight. "What perfect discipline!" we say. But did you ever stop to think that discipline has back of it the habit of perfect and immediate obedience on the part of the soldier? A soldier is trained to obey. Disobedience is punished more severely than almost any other offense in an army. The reason for this is evident. Well-disciplined troops, that is, obedient troops, will often win battles against superior numbers of raw or untrained troops, that is, troops that have not learned the secret of obedience.

The habit of obedience in a soldier therefore is not only the safest insurance of his own personal safety but of his companions' safety as well. Obedience wins battles; therefore obedience may save a nation. That is why the soldier's honor rests upon his obedience.

In this lesson we are to study the obedience of a Christian soldier. We have a Captain who never makes mistakes, who always knows what is best for his soldiers, and who will lead us to victory if we obey his orders.

THE OBEDIENCE OF FOUR DISCIPLES

The first passage in our lesson tells of the calling of four of our Lord's first disciples and of their instant obedience.

These two pairs of brothers were in business together as fishermen. It is probable that a few months before they had heard John the Baptist speak of the need of repentance and new righteousness, and had heard his announcement of the near advent of the promised Jewish Messiah. They became John's disciples and were baptized by him as a sign that their sins were forgiven. A day or so later Andrew and John were at the Jordan with John the Baptist when Jesus appeared, and was hailed by the Baptist as "the Lamb of God." Both pairs of brothers immediately accepted Jesus as their Saviour and the Messiah of Israel. Then they went back home to Galilee and took up their work again. "Business as usual" was the order until the events of this lesson.

On this day they were in the midst of their daily labor when Jesus again appeared to them. First he approached Peter and Andrew and called them to come with him to help him in his work of establishing the Kingdom of God. Then he went on to where James and John were busy in their boat and issued the same invitation to them. We need not suppose that this was the whole of the conversation. Jesus probably told them what going

with him would involve. He told them that from now on they would cease to be fishermen and would become evangelists, or "fishers of men." He probably told them how hard the service would be, and that at the end it would mean hardship and, for some of them, death. But he also no doubt told them how much he needed them and what joy they would find in being with him and in helping others. At any rate they obeyed his call without hesitation and without question. We know also that they never had any reason to regret it. On the contrary, they never ceased giving thanks that when their Master called they had obeyed.

LOVE AND OBEDIENCE

The second passage of the lesson is part of an incident which occured over three years later. It was the last night before our Lord was crucified. After the institution of the Lord's Supper he remained with the Eleven about the table, Judas the traitor having gone out, and spoke to them the wonderful discourse which is preserved for us in the fourteenth, fifteenth, and sixteenth chapters of John's Gospel. In this discourse Jesus promised that he would be spiritually present, after his death, with those who loved him, and he declared that the only way to show love for him was by obedience to him. Ch. 14 : 21. Judas, not the traitor, did not catch the full meaning of these words. His ear was arrested by the single phrase, "I . . . will manifest myself unto him." So he asked why Jesus would reveal himself to the disciples and not to everyone. It was an unthinking question. Perhaps Judas was a rather dull man. Jesus did not rebuke him, but repeated and emphasized what he had said before. Love and obedience are inseparable. For a man to love Jesus and then not to do his will is unthinkable. Jesus will come by his Spirit and live with the man who loves him and who shows his love by obedience. He went on to assure his disciples that this was the same thing as saying that God the Father would abide in the heart of any man who would keep the word of Jesus. For his words were God's words. Let us keep this in mind: love for Jesus and obedience to Jesus are inseparable.

Copyrighted by Harold Copping

Harold Copping

THE CALLING OF THE DISCIPLES

HEARING AND DOING

We now take up a passage from the letter of James. This James was the Lord's brother and though he did not accept him as his Saviour until after the resurrection, yet he had no doubt often heard him speak, and remembered much of what he had heard him say. So here it is as if James were expanding and commenting on the above passage and other sayings like it. Hearing and doing are two very different things. We hear enough good things to make us good. But the intelligence must become emotion and the emotion must move the will to do the good, or we may as well never have heard.

The Apostle James knew how to use a good illustration. He said that the man who heard and did not, was like a man who gives a casual look at himself in the mirror. He looks and passes on and forgets what he looks like. If a man looks at the Bible, God's Word, in that way he will get no good from it. But if he truly gazes into it, attentively, with interest, and

then practices what he sees therein, that man will be blessed.

The passage concludes with a statement of what true religion is. It is not in profession but in practice. Any man who claims to be religious and who is not obedient to God's Word is really deceiving himself. He who cannot control his temper or who is unmerciful or impure in his life has no just claim to be a Christian. It is as Jesus said in the former passage: love and obedience are inseparable.

WHAT WE LEARN FROM THIS LESSON

1. Christ's people are like an army. They are enlisted in a great cause. Success demands united action, and discipline is necessary to unity. Now discipline, from the soldier's point of view, is just obedience—implicit, immediate obedience to orders.

2. Not every army has a good cause, and not every army has wise and good officers. But our cause is the highest and our Commander knows what is best for us.

3. Love for Christ involves doing his will. No child who truly loves his parents will persistently disobey. No man, woman, or child who really loves Christ will willingly go contrary to his Word.

4. We must distinguish between hearing and heeding. No matter if we hear the Bible fifty times a day, if we do not practice what we hear we are worse off than if we had not heard.

THE LESSON'S WORDS AND PHRASES

Matt. 4:18. He saw two brethren. John tells us that he had called these brothers before this to belief in his Messiahship. Now he calls them to leave all to follow him. **Fishers.** Fishermen by trade.

20. Straightway. Immediately. Obedience to Christ must be instant.

22. The boat and their father. Not only their trade but their family life was given up for Christ.

John 14:22. Judas. Probably the disciple elsewhere called Thaddæus and Lebbæus. Sometimes called "three-named disciple." Perhaps he was the son or the brother of James. **What is come to pass.** Some change in the Lord's plans must have occurred, thinks Judas. **Unto us.** That is, at first to the apostles alone. **The world.** The Messiah was of course God's Gift to the world.

23. My word. Meaning the whole gospel message of life to men. **We will come.** Jesus associates himself naturally with God the Father in a claim of perfect equality. **Abode.** The same word as is found in v. 2. It is there translated "mansions."

24. Loveth me. Jesus assumed that the disciples loved him. The world had rejected his word, and so did not love him. The world therefore could not receive his revelation. **Not mine.** To reject Jesus was and is to reject God the Father.

James 1:22. Be ye. Show yourselves more and more. **Doers.** Practicers, hearers, as at the reading of Law in the synagogue.

23. His natural face. That is, the face he was born with. His mortal countenance. **Mirror.** The comparison between the Bible and a mirror is that the Word will show us what is wrong with our lives as the mirror shows us with regard to our faces.

24. Goeth away. Gives only a fleeting glance.

25. The perfect law, the law of liberty. The Bible is not a burdensome chain, but is an ideal toward which to strive. His "service is perfect freedom." **So continueth.** In contrast to the man who looks and goes away from the mirror. **In his doing.** In his practice of God's Word.

26. Thinketh himself to be religious. Religion consists not in outward acts, but in character. **Bridleth not his tongue.** A vivid figure for self-restraint. **Vain.** Empty, delusive.

27. Pure religion. In God's sight pure religion reveals itself not in mere professions or in outward exercises, but in works of mercy and love.

FOR INTERMEDIATE PUPILS

1. What is it which makes discipline in an army possible?

2. Name some of the things which make obedience to Christ easy.

3. What did obedience to Jesus' invitation involve for these four men?

4. How did Jesus say our love to him could be proved?

5. Name some acts of obedience which Jesus requires of us.

6. Explain the simile of the mirror in the passage from James.

The Intermediate Catechism

Q. 40. What is prayer?

A. Prayer is communion with God in the name of Jesus Christ, in which we tell God of our love to him, our sorrow for our sins, our thankfulness for his gifts and our desires for ourselves and others.

FOR SENIOR STUDENTS

1. Name some of the qualities which make Jesus an ideal Commander.

2. Show that Jesus' law is not bondage, but freedom.

3. What preparation had the four disciples for Jesus' call?

4. What aspect of their obedience impresses you most?

5. Show how aptly Jesus answered Judas' question.

6. How may one be a "hearer of the word" nowadays, and derive no good therefrom?

7. Paraphrase v. 27 of the passage from James.

The Shorter Catechism

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

GROWING STRONGER

The Golden Text—"The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4 : 18.

TEXT OF LESSON, LUKE 2:42-52; II PETER 1:5-8

COMMON VERSION

Luke 2 : 42 And when he was twelve years old, they went up to Je-ru'sa-lem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Je'sus tarried behind in Je-ru'-sa-lem; and Jo'seph and his mother knew not *of it.*

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Je-ru'sa-lem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Naz'a-reth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Je'sus increased in wisdom and stature, and in favour with God and man.

* * * * *

II Peter 1:5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Je'sus Christ.

AMERICAN STANDARD BIBLE[1]

Luke 2 : 42 And when he was twelve years old, they went up after the custom of the feast; 43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; 44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: 45 and when they found him not, they returned to Jerusalem, seeking for him. 46 And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: 47 and all that heard him were amazed at his understanding and his answers. 48 And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house? 50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart.

52 And Jesus advanced in wisdom and stature, and in favor with God and men.

* * * * *

II Peter 1 : 5 Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge; 6 and in *your* knowledge self-control; and in *your* self-control patience; and in *your* patience godliness; 7 and in *your* godliness brotherly kindness; and in *your* brotherly kindness love. 8 For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ.

Additional Passages for Study: Prov. 4 : 18, 23; Isa. 40 : 29-31; II Cor. 12 : 9; Eph. 3 : 14-21.

DAILY HOME READINGS

Date	Title	Reference
Monday, July 29	Growing Stronger	Luke 2 : 42-52.
Tuesday, July 30	How to Be Fruitful	II Peter 1 : 1-8.
Wednesday, July 31	The Whole Armor of God	Eph. 6 : 10-20.
Thursday, August 1	Bearing Fruit and Increasing	Col. 1 : 3-11.
Friday, August 2	Renewing Our Strength	Isa. 40 : 25-31.
Saturday, August 3	Strengthened in the Inner Man	Eph. 3 : 14-21.
Sunday, August 4	Power Through Christ	Phil. 4 : 10-16.

[1] Copyright, 1901, by Thomas Nelson & Sons.

THE YOUNG CHRISTIAN'S GROWTH

In the previous lessons of this quarter we first studied about "Beginning the Christian Life": we learned some of the essential things about becoming a follower of Jesus; then we saw how the Bible is the necessary textbook in the school of Christ; then we learned what prayer is and how indispensable it is to a Christian's life; and in our last lesson we found out that obedience to Christ is the only sure sign of our love to him. This lesson follows naturally from the preceding lessons, for if we have accepted Jesus as our Saviour, and have taken his Word for our daily guide of conduct, and have learned how to pray regularly and in faith, and have accepted the rulership of Jesus over all our actions, then, WE SHALL GROW.

In other departments of life we all recognize the necessity of growth. If a child did not thrive, his mother would take him to a doctor. If the farmer's corn did not grow seasonably, he would read the bulletins from the Department of Agriculture to find out the trouble. So we must realize that this Christian life of ours is a living thing, and growth is a necessity of all life. If we find ourselves after months or years of Christian profession no stronger, no more able to fight temptation, no more desirous of the presence of Christ, no happier in the company of other Christians, no more useful in the service of Christ, than we were at the beginning of our discipleship, then we must confess that something is wrong with us. And as do the mother and the farmer, we ought to set ourselves seriously to discover what is wrong and to correct it.

Copyrighted by Frederick Shields *Frederick Shields*

SUBJECTION OF THE CHILD JESUS

THE PERFECT EXAMPLE OF CHRISTIAN GROWTH

In the first of the passages which we have as our lesson this week we read of the growth of the child Jesus.

At about twelve years of age Jewish children were admitted to the full privileges of their religion. So we find Jesus with his parents attending the feast at Jerusalem. We are not told whether he had been in Jerusalem since his "presentation," Luke 2 : 22, but the inference is that he had not been.

THE LOST BOY

Have you ever heard people going about the streets at night crying, "Lost boy! Lost boy"? One night recently the Boy Scouts of a certain city turned out to search for a small boy who had wandered away from home. His parents were frantic with anxiety, and when the lad was at last found and brought back to them their joy and gratitude knew no bounds. What must have been the feelings of the mother and father in our lesson, when, after a day's journey from the city on the way home, they discovered that the boy Jesus was not with them! After careful search among the other families who made up the caravan they retraced their steps to Jerusalem.

At last they found him, not wandering about seeking for amusement, not watching the strange and enthralling scenes of the great city, but seated in the Temple, conversing with the teachers of the Law!

Then, when his parents reproached him for the trouble and the anxiety he had caused them, he quietly convinced them of their error in not seeking him where he was likely to be found, that is, in the house of his Father, interested in the concerns of God's Kingdom, about his Father's business.

They did not understand what he meant. They seem to have forgotten the wonderful incidents of his birth, or at least they had so long been accustomed to regard him as just an ordinary boy, that they were unprepared for this evidence of unseen and unmarked growth in him.

So they went back to Nazareth. Jesus resumed his attitude of teachable, childlike humility, and

continued to grow mentally and physically, "and in favor with God and men."

FAITH AND ITS FRUITS

In the second passage of our lesson the Apostle Peter shows us how our faith in Jesus Christ naturally produces in us all those traits of character which we are accustomed to call "Christian." The first thing to notice is the word "diligence." The apostle has just told us, v. 4, that we are "partakers of the divine nature." The thoughtless person would conclude from this that we have nothing to do but to wait for divine traits to appear in us. The apostle tells us on the contrary, that since we partake of the divine nature, we should work as hard as we can. We must give all diligence.

The next thought that strikes us is the relation of the word "faith" to virtue, knowledge, self-control, et cetera. The Revised Version translates correctly, "in your faith supply virtue." Virtue and the other graces are not piled upon faith, but are developed out of them. In faith, as in the germ, are all these undeveloped traits of character which we are to use all diligence to bring out, to make to appear.

Now note just what are the signs of Christian character which the apostle says must be the fruit of our faith in Jesus.

1. "Virtue," or strength of character, firmness, tenacity of will to live the life of Christ.

2. "Knowledge," by which the apostle here means, perhaps, something like Christian common sense.

3. "Self-control," the rule of the body by the love of Christ.

4. "Patience," or willingness to stand under the burden so long as God wills.

5. "Godliness," the viewing of all life from the point of view of our relation to God.

6. "Brotherly kindness," that quality by which we look upon all men as our brothers, children with us of the same Father.

7. And finally, "love," the sum of all our duties to God and men.

We shall be able to mark our growth in Christian living by noting our progress in the cultivation of these virtues. Let us each ask: "Am I steady and persistent in my will to do right?" "Am I growing in the capacity to make wise decisions in Christian matters?" "Does my ability to master self increase?"

WHAT WE LEARN FROM THIS LESSON

1. Jesus' proficiency in religious matters as shown in the Temple must have come from a continuous devotion to the Bible before he was twelve years old. Day after day, week after week, we must be faithful in our study of God's Word. Growth is steady, not sudden. Christian life is like an oak, not like a mushroom.

2. Jesus sought the company of religious people. They were of course faulty, but they were the recognized masters of the Law. Love for Christ naturally involves love for those who love him also. Congenial Christian associates will aid Christian growth.

3. Jesus went to God's house whenever he could. A habit of regular church-going will in the great majority of cases encourage Christian growth.

4. The signs of growth are easy to detect. Faith which is genuine will show itself in Christian character. Apply these simple tests: "Do I control my temper better?" "Am I more thoughtful of others"? "Is my change of heart apparent to others?" What other questions can you think of that we should ask ourselves?

THE LESSON'S WORDS AND PHRASES

Luke 2:42. After the custom. Every Jew went to Jerusalem at least once a year to some one of the great feasts.

43. Fulfilled the days. The prescribed period of celebration. It was different for different feasts. **The boy Jesus.** Jesus was now a youth of twelve years. **Knew it not.** His parents were occupied with the details of the caravan.

44. Supposing him to be in the company. It is always a mistake to take Jesus' presence for granted in any enterprise into which we enter. The company was the caravan, a great company consisting of the travelers from a number of villages who traveled together for safety and convenience. **A day's journey.** Maybe six miles.

45. When they found him not. Nowadays the women start first and the men follow. So Joseph might have thought Jesus was with Mary, and Mary that he was with Joseph.

46. After three days. Perhaps they traveled one day, the next day they searched in the caravans and at Jerusalem, and the third day they found him in the Temple. **In the temple.** Perhaps on the Temple terrace where public instruction was given. **Hearing . . . and asking . . . questions.** Not a precocious display of learning, but serious thirst for spiritual truth.

47. Amazed at his understanding. A strong word, expressing great astonishment.

48. Son, why hast thou thus dealt? It would appear that his parents had been negligent, yet Mary reproaches Jesus.

49. Knew ye not? Perhaps the emphatic word is "ye." They of all people ought not to have been surprised at his interest in holy things. **In my Father's house.** The word translated "house" is missing. Literally it is, "in the things of my Father."

50. They understood not. They had to learn step by step what his Messiahship involved.

51. Was subject. That is, behaved like a good son to them.

52. In wisdom and stature. Wisdom is the ability to use knowledge. Stature refers to physical growth. **Favor with God and men.** There was growth also in moral and spiritual things.

II Peter 1:5. For this very cause. Since we par-

take of the nature of God. **Faith.** Faith in Jesus Christ as Saviour. **Supply.** Or, furnish. Seek to make your faith yield. **Virtue.** Virility of character, sturdiness. **Knowledge.** Not mere learning, but rather practical knowledge.

6. Self-control. Keeping the body under. **Patience.** The word means "standing under," as of one bearing a heavy load. **Godliness.** Reverence toward God.

7. Brotherly kindness. Jesus taught men to look upon their fellow men as brothers. **Love.** Perhaps here the comprehensive description of all the signs of faith.

8. And abound. Are abundant. **Idle nor unfruitful.** If you are looking for signs of real growth, the things mentioned in vs. 5-7 are they.

FOR INTERMEDIATE PUPILS

1. Why did Jesus accompany his parents to Jerusalem at this feast?
2. If this was his first visit, what notable sights would attract him?
3. How was it possible for him to be left behind without the knowledge of his parents?
4. How did Jesus obtain the knowledge which he displayed in this scene?
5. What signs of growth in Jesus do you notice in this incident? Are these possible for us, also, to show?
6. Using the passage from II Peter, show that our faith is like a germ from which grow all the Christian graces. If these graces are not present, what does that show about the germ?

The Intermediate Catechism

Q. 41. After what manner did Jesus Christ teach us to pray?

A. Jesus Christ taught us to pray after this manner:

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." Matt. 6 : 9-13.

FOR SENIOR STUDENTS

1. Jesus became a responsible "Son of the Law" at twelve years of age. At what age did most of your friends accept Christ for themselves?
2. In the paragraph entitled, "What We Learn from This Lesson," select the section of most help to you.
3. What part will going to church play in your Christian growth?
4. How does study of God's Word promote growth?
5. What part does our own effort, or "diligence," play in growth?
6. Show the relation between faith and character as revealed by the passage from the epistle of Peter.

The Shorter Catechism

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

Lesson VI—HELPING OTHERS

The Golden Text—"Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. 6 : 2.

TEXT OF LESSON, LUKE 10 : 30-37; GAL. 6 : 1, 2, 9, 10

For entire lesson, see Luke 10: 25-37; Gal. 6: 1-10.

COMMON VERSION

Luke 10 : 30 And Je'sus answering said, A certain *man* went down from Je-ru'sa-lem to Jer'i-cho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Le'vite, when he was at the place, came and looked *on him*, and passed by on the other side.

AMERICAN STANDARD BIBLE[1]

Luke 10 : 30 Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. 31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. 32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he

[1] Copyright, 1901, by Thomas Nelson & Sons.

33 But a certain Sa-mar'i-tan, as he journeyed, came where he was: and when he saw him, he had compassion *on him,*

34 And went to *him,* and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Je'sus unto him, Go, and do thou likewise.

* * * * *

Gal. 6 : 1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

* * * * *

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men,* especially unto them who are of the household of faith.

saw him, he was moved with compassion, 34 and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. 36 Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? 37 And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

* * * * *

Gal. 6 : 1 Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfil the law of Christ.

* * * * *

9 And let us not be weary in well-doing: for in due season we shall reap, if we faint not. 10 So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

Additional Passages for Study: I Cor. 10 : 24; ch. 13; Phil. 2 : 4; I John 3 : 16-18.

DAILY HOME READINGS

Date	Title	Reference
Monday, August 5	Helping Others	Luke 10 : 25-37.
Tuesday, August 6	Bearing Burdens	Gal. 6 : 1-10.
Wednesday, August 7	The Great Commandment	Matt. 22 : 34-40.
Thursday, August 8	The Supremacy of Love	I Cor., ch. 13.
Friday, August 9	Love of the Brethren	I John 3 : 13-22.
Saturday, August 10	Your Reasonable Service	Rom. 12 : 1-9.
Sunday, August 11	Fellowship of Service	Rom. 12 : 10-21.

SHIPWRECKED SAILORS

Selfishness is a grievous sin. Some people even have thought that it is the parent sin, and that all the many forms of sin are really forms of selfishness. It is certainly true that most of the offenses we commit against our fellow men can be reduced to selfishness. But selfishness is folly, the most shortsighted folly one can commit. Picture to yourself a company of sailors in an open boat. They have been shipwrecked, and are alone on the ocean, with little food and little water. They are rowing hard to reach some land before their strength and their provisions fail. The provisions are carefully reckoned and to each is apportioned a daily ration. The strength of each is reckoned and hours of duty are assigned. If anyone should shirk his part of the necessary work, or seek to gain more than his share of the provisions, it would be a grievous sin against his fellows. But it would be also the worst folly. For the safety of one is the safety of all.

Now try to think of your community as a company of people in a situation like that of the sailors. All have common interests and common obligations. If anyone seeks more than his rightful share, he not only is robbing some one else but he is also warring against the common good, and so against himself. If anyone seeks his own comfort at the expense of others he is likewise a sinner against the common interest. If anyone refuses to help, refuses to take his share of the common labor or the common duties, he not only is hurting others, but he is also an enemy of the common cause and so his own enemy. This is the logic of helpfulness.

THE GOOD SAMARITAN

Apply this reasoning to the Bible story in our lesson. Read carefully the Scripture account. Of course the helpful man was the only man of the three who did anything for the poor sufferer. Of course he was the only man who got any satisfaction from his conduct toward the injured man. But he was also the only man who showed any conception of his relation to society. He was a true "neighbor." He understood that we who live in this world are in a neighborhood, no matter how remote from one another our dwellings may be, or our interests, racial, social, or political. The good Samaritan was a good citizen of his community, of his state, of the world.

THE STORY AND ITS ORIGINAL MEANING

Jesus told this parable to impress upon his hearers that it is not enough to be a professedly religious person. The priests and the Levites were the authorized religious authorities of his day. But frequently they were not truly religious. They were scrupulous about religious observances, but they were not kind, or helpful, or charitable. Indeed the religious leaders of that time were about to commit a great crime against humanity by putting to death humanity's greatest Helper and Friend. In the parable Jesus represented both priest and Levite as passing by the sufferer without any attempt to aid him, while the despised Samaritan, though not recognized by priest and Levite as one of the people of God, was the man who had pity for the unfortunate sufferer and who translated his pity into active service. He made sacrifices, that is, he put the injured man on his own beast while he walked instead of riding. He took time from his own affairs to care for him, and he gave money to the innkeeper out of his own probably meager store, to insure his comfort. What Jesus taught by this parable was that true religion shows itself in helpfulness and sacrificial service. The only way the world has of knowing whether or not a man is religious, is by the neighborliness he shows to those about him. Naturally this parable increased the hatred of the religious leaders against Jesus, but it gave to them and to us an infallible method of testing one's faith. Faith must issue in good deeds. The religion of Jesus made the world one great neighborhood and all men neighbors to one another.

Copyright by Harold Copping

Harold Copping

THE GOOD SAMARITAN

ONE ANOTHER'S BURDENS

The passage from Paul's letter to the Galatians is in the spirit of Jesus' parable. Paul might have written these words after having read the parable. "If a man be overtaken in any trespass, ye who are spiritual, restore such a one." The common and unchristian attitude toward one who has done wrong is enmity and suspicion. Has he not violated our confidence? Has he not injured the common interest? Paul is far-seeing enough to realize that this is not in the spirit of Christ. Every one of us is likely to yield to temptation. We are weak, faulty, human creatures. But we are not wholly bad. When we do wrong we know that that one sin is not representative of our lives. If we are to be judged by the one sin, the judg-

ment will be unjust. Think of the other man's sin in the same way. He has probably been unfaithful to his own ideals, too. What we must do is to help him to overcome his fault and to retrieve himself. He must be "restored," the sin repented of and banished, and his own best self put in command again.

The last two verses of the lesson bring another thought. We are not to weary in our helpful service, for at last, after steady, consistent effort, we shall have our reward. Most of us are spasmodic in our attempts to help others. We begin well, but soon tire. Paul tells us that the results will come to the person who keeps on trying.

WHAT WE LEARN FROM THIS LESSON

1. We have been studying about the primary duties of the Christian life. None is more important or more far-reaching in its influence than unselfishness, or helpfulness.

2. Our love for Christ and for his Kingdom is shown, not by how much we profess to love, but by what we do to show our love.

3. We are not to neglect the duties of worship, but if our religion is confined to the church building it is empty.

4. There was never a time when the world needed real neighborliness so much as now. On every hand there are opportunities. Shall we "pass by," seeking our own pleasure and comfort; or shall we stop and give ourselves to our neighbor's need?

5. The Boy Scouts have taught us that all the needs are not at the other side of the world. "Do a good turn daily" is a good rule for us all.

6. We are not to be discouraged when our efforts do not immediately succeed, but we are to keep on. It is too easy to get tired of helping others. We are to carry others' burdens, not for one block, or for half a mile, but as long as they need our help.

7. "The household of the faith" is the first natural sphere of our helpful service. Your own church is a good place to begin. Make up your mind that every fellow member shall have cause to thank God for your Christian helpfulness.

THE LESSON'S WORDS AND PHRASES

Luke 10:30. Jesus made answer. To the question in v. 29, "Who is my neighbor?" **Was going down.** The road is downhill from Jerusalem to Jericho. **Robbers.** The road was a haunt of highwaymen.

31. By chance. Rather, by coincidence. **A certain priest was going down.** Going back, after having fulfilled his service at the Temple.

33. Samaritan. One of a despised race, in contrast to the two religious leaders who had failed in charity.

34. Pouring on them oil and wine. Often used as medicinal agents.

35. Two shillings. The word is "denarii," worth about seventeen cents each; one day's wage for a workman. Matt. 20 : 10..

37. He said. That is, the man who asked the question. V. 29.

Gal. 6:1. Overtaken in any trespass. Detected in sin. **Who are spiritual.** That is, who bear the fruits of the Spirit. Ch. 5 : 22. **Restore.** Punishment is secondary to amendment. **Gentleness.** A mark of true spirituality.

2. Burdens. Not the vexatious burdens of the Mosaic Law, but the troubles of your neighbor, according to Christ's law.

9. Be weary. Turn cowards, lose heart. **Faint not.** Like hot and weary laborers.

10. Opportunity. A seasonable time. **Household of the faith.** Fellow members of the Church. "Faith" here is equivalent to "the gospel."

FOR INTERMEDIATE PUPILS

1. Why is selfishness so great a sin?

2. Show how the priest and the Levite in the parable sinned against the spirit of neighborliness.

3. Why did Jesus single out the priest and the Levite as the sinners in the parable?

4. What reason does Paul suggest for not being harsh toward brethren who are detected in sin?

5. Mention some ways in which you could be more helpful to others.

The Intermediate Catechism

Q. 42. How did Jesus Christ encourage us to pray?

A. Jesus Christ encouraged us to pray by his promise: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." John 15 : 7.

Q. 43. How does God answer our prayers?

A. God answers our prayers, not always as we expect, but as is best for us and for his kingdom.

FOR SENIOR STUDENTS

1. Review the lessons of the quarter briefly, and note how naturally we come to the expression of the faith we have.

2. What did Jesus mean by the parable of the Good Samaritan? Was it that the services of the Church, as illustrated by the priest and the Levite, are to be neglected in order to do works of mercy?

3. Mention specific acts of "neighborliness," which are being done in your own community.

4. What harm is done by merely spasmodic helpfulness? Suppose you send help to a starving family to-day and to-morrow, and next week forget all about them; what lasting good have you accomplished?

The Shorter Catechism

Q. 88. What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, his ordinances, especially the Word, sacraments, and prayer; all which are made effectual to the elect for salvation.

WORKING IN THE CHURCH

The Golden Text—"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."—Ps. 100 : 4.

TEXT OF LESSON, ACTS 2 : 41-47; 4 : 32-35; 6 : 2-4

COMMON VERSION

2 : 41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

* * * * *

4:32 And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Je'sus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

* * * * *

6:2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

AMERICAN STANDARD BIBLE[1]

2 : 41 They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls. 42 And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

43 And fear came upon every soul: and many wonders and signs were done through the apostles. 44 And all that believed were together, and had all things common; 45 and they sold their possessions and goods, and parted them to all, according as any man had need. 46 And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, 47 praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

* * * * *

4 : 32 And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things common. 33 And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all. 34 For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

* * * * *

6 : 2 And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. 3 Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and wisdom, whom we may appoint over this business. 4 But we will continue stedfastly in prayer, and in the ministry of the word.

Additional Passages for Study: Matt 18 : 19, 20; Rom. 12 : 1-13; I Cor. 14 : 15-19, 40; Gal. 5 : 13-15.

DAILY HOME READINGS

Date	Title	Reference
Monday, August 12	Working in the Church	Acts 2 : 41-47
Tuesday, August 13	Using Property for the Church	Acts 4 : 32-37
Wednesday, August 14	The Daily Ministration	Acts 6 : 1-7.
Thursday, August 15	Going Up to Worship	Psalm 122.
Friday, August 16	Diversity of Gifts	I Cor. 12 : 4-
Saturday, August 17	Worthy of Our Calling	Eph. 4 : 1-7.
Sunday, August 18	The Stature of the Fullness of Christ	Eph. 4 : 11-1

[1] Copyright, 1901, by Thomas Nelson & Sons.

THE JOY OF SERVICE

In this lesson we take up the study of another step in Christian progress. The young Christian will naturally wish to have some part in the work of the institution to which alone of all the institutions in the world is committed the task of making the world Christian. A Christian who takes no interest in the work of the Church cannot be very much of a Christian. You might as well speak of a soldier who takes no interest in the aims and success of his army, or of a child who takes no pride in the good name of his family. The Church is an association of people for the purpose of promoting the Kingdom of Christ. That definition may not be broad enough, but it is true as far as it goes. The Church is composed of people who have been saved by Christ. Saved! From what? From sin and death. Saved! To what? To service for Christ. The Church is the agent of God in bringing the world to Christ. We who are members of it have given ourselves to Christ to work to the limit of our strength and ability, through the Church, for the salvation of men.

This leaves no one out. The work is not confined to the ministers, or to the officers, or to the Sunday-school superintendent and teachers; it is the task of each and every member of the Church.

Not all have the same kind of work in the Church, but there is a specific task for everyone. There is no work in all the world which gives the same delight, in which one finds the same satisfaction as in Church work.

From a Copley print, copyright, 1897, by Curtis & Cameron, publishers, Boston

Abbott H. Thayer

CHARITY

Three extracts from the history of the early Church furnish the text of our lesson this week. Notice how naturally these early Christians take to the work of Christ! Notice also how gladly they contribute their interest, their time, and their money to the Church; and notice also their complete absorption in the Church. Let us study these verses, not simply as history, but seeking for suggestions as to how we may become better members of the Church.

THE FRUITS OF THE FIRST REVIVAL

We all remember how the Holy Spirit came upon the little company of the disciples on the Day of Pentecost. Acts, ch. 2. There were probably not more than five hundred Christian disciples in Jerusalem on the morning of that great day. At least that is the largest number we hear of as being gathered together at any one time. I Cor. 15 : 6. But when Peter explained the gospel to the multitudes gathered in Jerusalem for the feast, and called upon them to repent and confess Jesus, three thousand people responded to his appeal. Think of it! Three thousand! You have seen possibly twenty, maybe even fifty people, confess Christ at once and become members of the Church at one time. But here were three thousand candidates for baptism and a little later this number was raised to five thousand. Acts 4 : 4.

This was a wonderful beginning for Christianity in the new age of the Holy Spirit. Now try to think what problems were immediately before the apostles in the persons of those thousands of new believers. When your minister and church officers receive twenty new members, there is much necessary work involved in teaching them their Christian duties and in making sure that they understand the serious nature of the step they are taking, and in setting them all to work in the Church. But think of preparing three thousand, not to say five thousand, people for effective Christian service! What a task! How would you have gone about it? Most of us would have been swamped by the work. Yet we do not read of any anxiety on the apostles' part. They set to work immediately to fit the new members for their new tasks.

FOUR SECRETS OF SUCCESS

Four secrets of success are given in v. 42 of this chapter of The Acts. "They," that is, the new members, "continued stedfastly in the [1] apostles' teaching and [2] fellowship, [3] in the breaking of bread and [4] the prayers."

That is, they took a regular course of teaching in the facts of Jesus' life, in the fulfillment of prophecy in his life and death, and in the meaning of his life, death, and resurrection to them. Our Christian life is based upon certain facts of history which we must know, and upon the meaning of those facts for us.

Then they continued in the apostles' fellowship, or communion. This means that they were constantly with these great men who had been with Jesus. They were glad to be with them, to share their dangers, to listen to their encouraging words, to hear their inspiring accounts of Jesus' words and deeds. It is always a great help to young Christians to be much in the company of those who have been long in the service of Christ.

Then they were steadfast also in the "breaking of bread." This meant, especially in the early Church, the celebration of the Lord's Supper. They did this very frequently, perhaps at every church service. They delighted to remember that all their Christian privileges came from the death of Jesus, and they were glad to remember him in the way he taught his disciples. Young Christians who wish to make a success of their Christian lives will do well to follow this example. There is no such fruitful source of strength, nor any incentive to patient service more powerful, than a faithful and regular attendance at the communion.

Then, fourthly, these first Christians were taught to be regular at the "prayers." This means, no doubt, the meetings for prayer which from the first were a part of the Christian community life. It is impossible for Christians to live according to the will of Christ if they do not seek that will in prayer, and in the same way seek the strength to do Christ's will. You will rarely find men of conspicuous Christian character who habitually neglect the meetings for prayer.

THE FIRST CHURCH WORK

The opportunities were not slow in appearing. Verse 43 gives us the general result of the training of the members of the early Church. "Fear" came upon all. This does not mean that they were afraid of anything. "Fear" here means reverence for God and his Word. Their whole lives were now dedicated to God. They came to view all of life as his property. They looked at life from the Christian point of view. The wonders and signs which were wrought by the apostles showed them how concerned God was in the things in which they were engaged. This increased their sense of the importance of life, that is, their reverence.

And now right among themselves, at first, appeared an opportunity to practice the love and self-sacrifice which had been developed in them by their previous training. Many of these people were miserably poor. Some were Galilæans who had come with Jesus to Jerusalem and who had remained as a part of the new Christian community. Naturally they had lost their means of support at home. Many were no doubt people of other lands who, having become Christian, were in like situation. The gospel appealed to the poor, and there were probably many who had sat by the wayside begging, before they had heard the glad news of their forgiveness and had been baptized into the new faith. Society had felt no responsibility for such people before. But immediately the Church realized that the care of the poor was the privilege given them by Christ. They saw that since all were children of the same Father, through Christ, then all were brethren. So they began to help one another. Some church members had more money than others. Doubtless there were some, like Joseph of Arimathæa and Nicodemus and Barnabas, who were rich. But rich or poor, they were all one in Christ Jesus. They had all things common, we are told. That is, they did not regard their possessions as their own, but put them at the disposal of any who were in need.

THE ENLISTMENT OF HELPERS

Naturally, at the first, the apostles took the leadership in all this work. They preached, and organized and trained the classes for instruction, and they took charge of the distribution of the moneys which the people contributed for the relief of the needy.

But it was evident from the beginning that this state of affairs could not continue. It was too much for human strength. The apostles were no doubt worn out with their manifold tasks. In Acts 6 : 1-6 we find the first reference to the division of labors. Certain Grecian Jews complained that partiality was being shown in the distribution of the common fund. This may have been true, though we may be sure that it was not intended. But the apostles used the circumstance to suggest that a committee of the people be formed to administer their own funds, which would of course leave the apostles free for the spiritual part of their work. So seven men were appointed who devoted themselves to the interests of the church in distributing the money.

Later the spiritual part of the church's work was also given to others. Paul wrote to Timothy to choose carefully certain of his pupils who should be able to teach others. The government of the church was committed to two classes of men, ruling and teaching elders. Deacons were appointed in the early churches, and probably deaconesses, also. There were pastors, teachers, evangelists, and other workers, according to their gifts.

In the modern church this variety of service is even more apparent. Ministers, elders, trustees, deacons and deaconesses, Sunday-school teachers, societies for missionary and social activities, girls

clubs, boys' clubs, Scouts, both Boy and Girl, and many other workers, are to-day giving their time and thought and money to the work of the Church. There is a place for everyone to work according to his tastes and abilities. The main thing is to keep our love for Christ warm, and then to be watchful for opportunities for work.

WHAT WE LEARN FROM THIS LESSON

1. That it is not enough to be baptized and to "join the Church." Church members are those who have entered into service.

2. That service is best stimulated by faithful cultivation of the spiritual aspects of Church life. There are modern adaptations of the four secrets of Christian success: "teaching," that is, Sunday-school work; "fellowship," that is, the society of Christian people; "breaking of bread," that is, communion and the preparatory service; and "prayers," that is, your own church prayer meeting.

3. Benevolence is the natural result of our faith in Christ. Whether the needy are in our own church or somewhere else, they are our brethren; whether their needs are for the gospel or for food, or for both, the need is the call for our help. Nothing that we have is our own.

4. Business-like organization of the Church's work is necessary. Such organization demands more workers. There is a place for every Christian in the work of the Church, and the work of the Church should hold the largest place in every Christian's heart.

5. There is no joy in the world like that found in working for Christ, and there is no commendation of the gospel to the community like that of a church in which there are plenty of loyal, faithful, united workers.

THE LESSON'S WORDS AND PHRASES

2:41. His word. Peter's. **Baptized.** The outward sign of their faith.

42. Fellowship. Communion, spiritual companionship. **Breaking of bread.** The phrase for celebration of the Lord's Supper.

44. Were together. The believers met constantly. **Had all things common.** Not a merging of all their goods in a common fund, but a common fund formed by contributions from all according to ability, and distributed according to need.

46. Day by day. Christians met daily at the first. **In the temple.** At the first they met with other Jews for worship. **At home.** They celebrated the communion in their own homes for fear of the Jewish rulers. **Took their food.** That which had been contributed by the love of their brethren. **Singleness of heart.** Without the distraction of worldly cares.

Ch. 4:33. With great power. The faithfulness of the people gave power to the preachers. **Great grace.** They were in "favor with God and men."

34. As many as were possessors. In this later passage we find the spirit of self-sacrifice continued.

35. At the apostles' feet. Naturally on account of the people's reverence for the apostles.

Acts 6:2. The multitude. Sometime before this it had reached five thousand, now probably many more. **Not fit.** Not becoming. **Serve tables.** "Serve" here is from the same Greek word as our "deacon." Some have therefore called these men the first deacons. **Seven men.** Perhaps representing so many interests. **Good report.** The church worker must be a person of good reputation. **Full of the Spirit.** He must also be a spiritually minded person. **Wisdom.** Must also have ability.

4. We will continue. Naturally the apostles would be best fitted for the spiritual aspects of the work.

FOR INTERMEDIATE PUPILS

1. What measures did the apostles take to train the new Christians for Christian service?

2. What means are used in your church to fit the young to take part in the work of the church?

3. What are the four secrets of success in Christian service? Which of them is the hardest to learn in your experience?

4. What was the first outward evidence of the real Christianity of these first Christians?

5. In your judgment what part should "benevolences" have in our church work?

6. How many different kinds of church work are being done in your church? In which are you engaged?

The Intermediate Catechism

Q. 44. How should we value membership in the Church?

A. We should value membership in the Church as a means of obeying and honoring Christ, of guarding and strengthening our Christian life and of doing good to others.

FOR SENIOR STUDENTS

1. Why should every Christian have a part in the work of the Church?

2. Show how naturally this came about in the early Church.

3. Why was it that the early Christians in Jerusalem were so poor? What measures were taken for their relief?

4. Find out and write down the names of the benevolent causes supported in whole or in part by your church.

5. Why is it that well-administered and well-supported charities commend the church to the community?

The Shorter Catechism

Q. 89. How is the Word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching, of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.

SPEAKING FOR CHRIST

The Golden Text—"Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."—Luke 12 : 8.

TEXT OF LESSON, LUKE 12:8-12; ACTS 1:1-8

COMMON VERSION

Luke 12 : 8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

* * * * *

Acts 1:1 The former treatise have I made, O Theoph'i-lus, of all that Je'sus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with *them,* commanded them that they should not depart from Je-ru'sa-lem, but wait for the promise of the Father, which, *saith he,* ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Is'ra-el?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Je-ru'sa-lem, and in all Ju-dæ'a, and in Sa-mar'i-a, and unto the uttermost part of the earth.

AMERICAN STANDARD BIBLE[1]

Luke 12 : 8 And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: 9 but he that denieth me in the presence of men shall be denied in the presence of the angels of God. 10 And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. 11 And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: 12 for the Holy Spirit shall teach you in that very hour what ye ought to say.

* * * * *

Acts 1 : 1 The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, 2 until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen: 3 to whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: 4 and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he,* ye heard from me: 5 for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.

6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? 7 And he said unto them, It is not for you to know times or seasons which the Father hath set within his own authority. 8 But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria and unto the uttermost part of the earth.

Additional Passages for Study: Matt. 12 : 34-37; I Thess. 5 : 11, 14, 16-18; James 1 : 19, 26; 3 : 1-18.

DAILY HOME READINGS

Date	Title	Reference
Monday, August 19	Speaking for Christ	Luke 12 : 1-12.
Tuesday, August 20	Witnesses for Christ	Acts 1 : 1-8.
Wednesday, August 21	The Power of the Tongue	James 3 : 1-8.
Thursday, August 22	Wisdom from Above	James 3 : 9-18.
Friday, August 23	Showing Our Love for Jesus	Matt. 25 : 34-40.
Saturday, August 24	Declaring His Mighty Acts	Ps. 145 : 1-12.
Sunday, August 25	Encouraging Others	I Thess. 5 : 12-22

[1] Copyright, 1901, by Thomas Nelson & Sons.

"OUT OF THE ABUNDANCE OF THE HEART"

We all speak naturally of the things in which we are vitally interested. There was never a time in which this truth has had more abundant illustration than now. Men are learning the value of personal testimony. A year or so ago the men of a certain city made a house-to-house canvass in the interest of a new hospital, and in ten days they raised over six hundred thousand dollars. They spoke convincingly because they themselves believed in the need for the hospital. The Red Cross raised one hundred million dollars by personal solicitation. The Liberty Loans were floated by the personal efforts of thousands of volunteer workers who carried the news to home and workshop and office, speaking willingly and effectively what was in their hearts. The Food Administration has commandeered the tongues of patriots everywhere, to promote its wise and beneficent program of food-saving. This is the logic of personal testimony, whether for self, for country, or for Christ. We speak naturally of that in which we are interested.

So in this lesson about our testimony for Christ we start with a conviction based on analogy that if a person loves Jesus, and is devoted to the Kingdom, he will take every opportunity to speak his faith. There are many Scripture passages in support of this conviction. We can examine only a few of the number.

THE TESTIMONY OF THE FIRST DISCIPLES

The value of the testimony of the first followers of Jesus was of course great. Theirs was the first report to be carried to the world. In the first passage of the lesson, Luke 12 : 8-12, we find Jesus telling his disciples of the blessings of confession and the danger of denial. "Every one who shall confess me before men, him shall the Son of man also confess before the angels of God." That is, if we are true to Christ, standing up boldly for him, he will acknowledge us as his true disciples. Likewise, if we deny him he will deny us—not in retaliation for our weakness, but because the very fact of our cowardice reveals that we are not true disciples.

The sin against the Holy Spirit, v. 10, may perhaps be referred to here because it is the Spirit who impels us to speech, and who guides our utterance. V. 12. If we have the experience out of which to speak for Christ and then are too craven to confess him, we grieve the Spirit. Such conduct persisted in, will surely kill our Christian life. If we refuse to exercise the right to speak of our faith, we will surely lose the faith, and have nothing of which to speak.

Verses 11 and 12 were a reassurance to the disciples for the time when, they, poor, unknown, untaught men, should stand before the great and powerful of this world to give testimony for Christ. "Be not anxious," said Jesus. "The Holy Spirit shall teach you."

THE PLANTING OF THE CHURCH

In the second passage of the lesson, Acts 1 : 1-8, we have the description of what happened on the days immediately preceding the ascension of Jesus. For forty days he had been with the disciples, giving instruction to them about his Kingdom of which they were to be the representatives on earth, and now he gave them their final commission, just before he left them. Last instructions are always full of pathetic interest. Let us see what Jesus said on this last occasion.

First, they were to wait for the descent of the Holy Spirit. He had already promised that the Spirit would come upon them in new power after he had departed, and now that his departure was imminent, they were not to go away to begin their work until the Spirit came.

Second, after the Spirit had come upon them they were to be his "witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth." That is, guided and empowered by the Holy Spirit who would correct their faults and give them strength and new ability, they were to give their testimony concerning Christ in an ever-widening circle, until their service, reenforced by that of other witnesses whom they should bring to Christ, had carried the glad news to all the world. The gospel has been spread, from the first days until now, by personal testimony. If any Christian objects to speaking for Christ, and prefers to be a silent Christian, let him reflect that by that policy the world would never have known of Jesus. Indeed, he himself would have had no faith to confess.

LIGHT FROM OTHER SCRIPTURE PASSAGES

Mark 5 : 19, 20. When the former demoniac wished to follow Jesus, he was bidden go to his home, and to tell to his friends what a wonderful experience he had had.

John 1 : 40-46. The first disciples were won to Christ by the contagion of personal influence.

Acts 4 : 18-20. When Peter and John were let go, after having been arrested, on condition that they would cease speaking in praise of Jesus, they refused to accept their liberty on any such condition. "For," said they, "we cannot but speak the things which we saw and heard."

These are only a few of the many passages in Scripture which show us the duty of confessing Christ.

WHAT WE LEARN FROM THIS LESSON

1. People talk easily about the things in which they are interested. Probably you can tell the name of any automobile as you see it pass, and you are glad to tell of your knowledge. Why is it that you cannot speak so readily of your Christian life to others?

2. Yet God has made it necessary for the gospel to be spread through personal testimony. What

will happen to his cause if we do not speak for Christ?

3. We need not fear our weakness or inability. If we truly desire to promote his cause, the Holy Spirit will guide us and will care for our words after we have uttered them.

4. As we speak we shall grow in ability to speak. The disciples were at first faulty and cowardly, but became, through obedience to Christ's command, fearless and effective witnesses for his name. So we shall grow in the power to bear testimony.

THE LESSON'S WORDS AND PHRASES

Luke 12:8. Confess me. As the Messiah. **The Son of man.** Jesus' favorite title for himself. **Before the angels.** Meaning in heaven, hereafter.

9. Denieth me. The same word is used for Peter's denial of his Lord.

10. Blasphemeth against the Holy Spirit. In Matthew and Mark this passage follows the charge that Jesus cast out demons by the power of the Devil. The words may have been spoken more than once. **Shall not be forgiven.** The denial of the Spirit is persistent choice of evil, instead of good. Finally repentance grows impossible, and so forgiveness is barred.

11. The synagogues, and the rulers. This was fulfilled soon after the ascension. **Be not anxious.** This does not forbid one to study the truth or to prepare oneself. It simply forbids anxiety, after one has done one's best.

12. The Holy Spirit shall teach you. Later the work of the Spirit was more fully explained to them. John 16 : 7-15.

Acts 1:1. The former treatise. The Gospel of Luke. **Jesus began . . . to do.** The Gospel contains what Jesus began, and The Acts, what he went on to do and to teach.

3. Showed himself alive. Paul, 1 Cor. 15 : 5-8, collects the many occasions. **Forty days.** Time enough for complete assurance of the resurrection. **Speaking the things concerning the kingdom.** Probably interpretation of prophecy, and of his life and death, and of their duties as witnesses.

4. Being assembled together. On some occasion during the forty days. **Wait for the promise.** John 14 : 16.

6. When they were come together. On some later day. **Dost thou at this time restore?** They were still ignorant of his full purpose.

7. Not for you to know. To know was God's part; to do, theirs.

8. Ye shall receive power. Not knowledge—God has never given his children a map of the way—but he has promised to guide them, which is better. **Witnesses.** A witness tells what he has experienced. **In Jerusalem.** The gospel was to proceed in widening circles throughout the world. The book of The Acts contains the history of that progress until Rome, the center of the empire, had been reached.

FOR INTERMEDIATE PUPILS

1. What part have you taken in any of the Government's business during the last two years: Liberty Loans, Food Conservation, or Red Cross?

2. Did you find it hard to speak about these things?

3. Why should it be easy for us to speak for Christ?

4. What promise did Jesus give his disciples to encourage us in our testimony for him?

5. Who did he tell his disciples were to be the witnesses to him in the world? Does that mean us?

6. Were the first disciples actually helped by the Holy Spirit in their speaking for Christ? Name one occasion.

The Intermediate Catechism

Q. 45. What are the chief duties of a member of the Church?

A. The chief duties of a member of the Church are faithfulness to Christ in daily life, regular attendance on the services of the Church, support of its work by prayer and offerings, and effort to extend its influence.

FOR SENIOR STUDENTS

Of all the lessons we have studied, this lesson is one of the easiest to understand and one of the hardest to practice. Do not take its conclusions on the word of the writer. Test them for yourself. Is it our duty to speak for Christ? If so, let us make the attempt, relying upon the Spirit's help. Begin this week. You will be surprised to find how easy it is; also how much good it does; and also how much you will be helped in doing it.

1. Have you ever made a list of your friends whom you would like to see friends of Jesus?

2. Show that if we speak for Christ our own actions must bear out our words.

3. Is there a class for "personal work" in your church? If so, are you a member? If not, speak to your pastor. He will be glad to form such a class.

4. What did Jesus mean when he said, "Out of the abundance of the heart the mouth speaketh"? Does that apply in this case?

5. By whose testimony, the ministers' only, or that of Christians generally, has Christianity been spread in the world?

6. Do you think there is any chance of the Kingdom of Jesus being advanced by any other means than by the personal testimony of his followers?

The Shorter Catechism

Q. 90. How is the Word to be read and heard that it may become effectual to salvation?

A. That the Word may become effectual to salvation, we must attend thereunto with diligence preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives.

CHRISTIAN GIVING

The Golden Text—"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts 20 : 35.

TEXT OF LESSON, LUKE 6:30-38; 21:1-4

COMMON VERSION

6 : 30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

* * * * *

21:1 And he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

AMERICAN STANDARD BIBLE[1]

6 : 30 Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. 31 And as ye would that men should do to you, do ye also to them likewise. 32 And if ye love them that love you, what thank have ye? for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do *them* good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. 36 Be ye merciful, even as your Father is merciful. 37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: 38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

* * * * *

21 : 1 And he looked up, and saw the rich men that were casting their gifts into the treasury. 2 And he saw a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, This poor widow cast in more than they all: 4 for all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had.

Additional Passages for Study—Ex. 25 : 2; Deut. 16 : 17; I Cor. 16 : 1, 2; I Tim. 6 : 17-19.

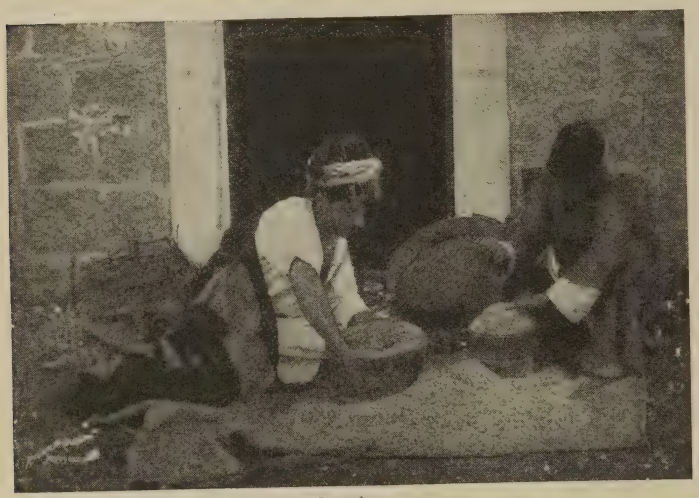
DAILY HOME READINGS

Date	Title	Reference
Monday, August 26	Christian Giving	Luke 6 : 30-38.
Tuesday, August 27	Generosity Better Than Display	Luke 20 : 45 to 21 : 4.
Wednesday, August 28	Giving and Receiving	II Cor. 9 : 6-15.
Thursday, August 29	Gifts of Wealth and Life	I Chron. 29 : 1-5.
Friday, August 30	Freewill Offerings	Ex. 35 : 20-29.
Saturday, August 31	The Grace of Liberality	II Cor. 8 : 7-15.
Sunday, September 1	The Right Use of Wealth	I Tim. 6 : 9-19.

[1] Copyright, 1901, by Thomas Nelson & Sons.

"THIS GRACE ALSO"

We have been studying some of the duties and privileges of a Christian. In our survey of the life of a successful and happy Christian we must not omit the important item suggested by the title of our lesson this week. Let us start out with the thought that giving is an essential feature. Paul, writing to the Corinthians, II Cor. 8 : 7, acknowledges that they are conspicuous for faith, and utterance, and knowledge, and love to him, yet presses upon them in addition the necessity of being liberal in their gifts for Christ's work. "See that ye abound in this grace also." No Christian life is complete which is selfish. It follows, therefore, that no selfish Christian can be a happy Christian.



Used by permission of the American Colony, Jerusalem.

"GOOD MEASURE, PRESSED DOWN, SHAKEN TOGETHER, RUNNING OVER"

See if you can agree with the following statements:

Of all people the Christian has the least excuse for selfishness, for he has received infinitely more than others, and as a free gift.

In sharing with others, the Christian should be mindful of all the needs of others, temporal and spiritual. The greatest need of the world is the gospel.

We Christians are not our own; we belong to God. Therefore nothing that we have is our own. It is a trust to use for God.

Liberal giving is obedience to Jesus, who frequently (as in this lesson) commanded us to give.

Giving is gratitude to God, who gave us all we have, even to his own Son.

Giving for his Kingdom shows our confidence and our hope, and our desire that Christ shall conquer the world.

Giving honors our heavenly Father, because it acknowledges our debt to his other children, our brothers.

Giving is the best evidence of our love for others, and love, in turn, is Jesus' own test of our discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another."

Is there any one of these propositions with which you cannot agree? Test it faithfully by the Scripture, our only infallible guide.

THE GOLDEN RULE

The first Scripture passage which we study in this lesson is part of the great Sermon on the Mount. Luke 6 : 30-38. See also Matt., chs. 5 to 7. Luke omits much of the sermon as not relevant to his main purpose. The parts of special interest to Jews did not concern him, for he was writing to Gentiles. But he was careful to report whatever was of universal interest. So he gives us these wonderful verses about giving.

The first verse contains a remarkable command. "Give to every one that asketh thee." Does this mean that, regardless of the person's motive in asking, we are to give? Such a gift might easily transgress other commands of Jesus. If a man asks money of us to support his laziness and we give it to him, we do him harm. This cannot be Jesus' meaning. The command has reference to our attitude toward others' need. We should not withhold our gift because we wish to keep what we have.

The next verse explains and interprets our obligation. "As ye would that men should do to you do ye also to them likewise." "Put yourself in his place" is another way of getting the correct viewpoint. The application of the Golden Rule to any request for aid will always enable us to decide whether to give or not to give. For instance, the Christian world has been asked to give to the relief of the millions of Armenians and Syrians who have been forced out of their homes by the cruel Turks and have been driven without food or clothing over miles of unfriendly country, to live in a new land. They have been treated with unspeakable barbarity. Many have died from illness, exposure, and wounds. Hundreds of thousands of orphans are dying without the means of life. Suppose we apply the Golden Rule to this case. Wh

if, in the providence of God, our lot had been cast in Armenia? Would we not look with unutterable longing toward the West, toward the land of abundance and liberty, where such things never happen, and pray that God would put it into the hearts of his children there to come to our aid?

Even our enemies should not be excepted in our gifts of love. Most men are more or less charitable toward their own. We are Christian, a people distinguished from others by the fact that our Father, God, is universally kind. "While we were yet sinners, Christ died for us." "He is kind toward the unthankful and evil." We ought therefore to be like him. If God can afford to be kind to his enemies, how much more can we!

This passage of the Sermon on the Mount has a special application to our gifts for Christian work. Apply the Golden Rule to our gifts for the spread of the gospel. Suppose we had never heard of Christ. Has not our knowledge of him brought us all the joy and blessing we have? How, then, can we withhold our gifts to bring others to his feet? Or, take the passage about giving to our enemies. Nothing that we can give to them could possibly help them so much as the gift of Christ. We assume that they are our enemies because they are evil in thought and action. Could any gift be more likely to make them think right and do right, than the gift of the love of God? And again, no sort of gift brings more instant and abundant reward than the gift for the Kingdom of Christ. For when we give to make the world better, we ourselves are the first to enjoy the better world.

QUALITY, NOT QUANTITY

The second passage in our lesson consists of an incident which occurred during the last visit of Jesus to Jerusalem, just before his death. One day in the Temple where he was with his disciples, he saw the visitors to the feast making their offerings for the upkeep of the Temple and for the poor. The receptacles for the gifts were in plain sight, so that anyone could see what was given. There were rich men ostentatiously casting in large amounts. The Jews believed in giving, but they believed also in giving to "be seen of men," which Jesus had long before condemned. Matt. 6 : 2-5. Among the givers there appeared a poor widow. She had lost her means of support. Yet she cast in two mites, perhaps a quarter of a cent. An insignificant gift, one would think. But Jesus declared that she had given more than all the rest, for she had given all she had. The others had given only what they could easily spare; for her it was a sacrifice of her actual living.

Can it be true that giving is measured in the sight of God by quality rather than by quantity? Let us see. It is not money alone that counts in our gifts to God. It is money as the expression of our love. God asks us for ourselves, and our money is the sign that we are giving ourselves to him and to his cause. If we give the money and withhold ourselves, the money will do little good. When we give what we can easily spare, we think little about it. Our interest is not enlisted, our prayers cannot be so fervent. But if a man gives to the point of real sacrifice, it is because he is greatly concerned for the cause for which he has given. He will take an interest in that cause. He will follow his gift with his prayers. In other words, he has given himself, a vastly more valuable gift than any gift of money, however large.

WHAT WE LEARN FROM THIS LESSON

1. Giving is logical. Faith in Jesus Christ naturally results in a desire to extend his Kingdom. We love God. But God is merciful, therefore we should show mercy.

2. Giving is Scriptural. The whole Bible is full of exhortations to give.

3. Our Lord Jesus especially urged his disciples to be liberal with their means. He called particular attention to one who had given to the point of suffering and sacrifice.

4. Riches are given us to use for God. Nothing that we have is our own to be kept for our selfish pleasure or comfort. Our wealth is a trust given us to use for Christ's Kingdom.

5. We should give systematically, not only setting aside a certain proportion of our income for the support of Christ's work, but doing it regularly. There are good reasons why this should be done each week.

6. The rewards for liberal giving are sure. Not only are we promised that we shall be blessed in temporal things according to our liberality ("so shall thy barns be filled with plenty"), but generous giving introduces us to a new and more blessed conception of the meaning of life itself.

THE LESSON'S WORDS AND PHRASES

6:30. Give to every one. We ought to be willing to give to all, even to our enemies. Sometimes not giving, but withholding, is the truest kindness. **Taketh away thy goods.** Do not grudge because you are losing what is yours.

31. See Matt. 7 : 12 for a longer form of the Golden Rule.

32. If ye love them. Referring to v. 27, "love your enemies." Christian love is distinguished from other love by this. **What thank have ye?** That is, what credit is it to you?

35. Love . . . do . . . good, and lend. Let it be your habit to do these things. **Never despairing.** Refers not so much to the recovery of the money as to the help of the man. **Sons of the Most High.** Worthy members of the family of God. **Kind toward the unthankful and evil.** All God's gifts are bestowed in love; so ought ours to be.

37. Judge not. The Christian will not be censorious. **Release.** That is, be forgiving.

38. Give, and it shall be given unto you. By God and by others. The selfish man will have few helpers. **Good measure.** Note the piling up of metaphors, to indicate the abundance of the blessing of the benevolent man. **Shall they give.** Those whom God sends to bless you. **With what measure.** If you give in niggardly fashion you will be sparingly rewarded.

21:1. He looked up. From where he stood or sat in the court of the women. **The rich men.** Those who had come to the feast. **Treasury.** Into the twelve trumpet-shaped money boxes which stood in the court.

2. Poor widow. Known as such by her garb and appearance. **Two mites.** Jesus knew the amount by divine power. A mite was about one eighth of a cent. Two mites was the least that could lawfully be offered. She gave the minimum, but received the maximum praise.

4. Of their superfluity. They made no sacrifice. **Of her want.** She had not enough, but she gave from her deficit. **All the living that she had.** All she had to live on at that time.

FOR INTERMEDIATE PUPILS

1. Select from the discussion of the lesson the three best reasons for liberality in giving.
2. Choose three texts of Scripture which support the three reasons.
3. What is the most striking saying of Jesus on this subject? Why?
4. Apply the argument from the Golden Rule to the case of the starving Armenians and Syrians.
5. Why was the poor widow especially commended? What relation, therefore, has sacrifice to God's blessing on giving?
6. What provision does your church make for systematic giving?
7. For what benevolent causes do you give through your church?

The Intermediate Catechism

Q. 46. Why is the branch of the Church to which we belong called Presbyterian?

A. That branch of the Church to which we belong is called Presbyterian, because it is governed by presbyters or elders.

Q. 47. What do we mean by a Presbytery?

A. By a Presbytery we mean the presbyters or elders, equal in authority and organized to have charge of the Church in a certain district.

FOR SENIOR STUDENTS

In your study of this lesson try to grasp the meaning of the Scripture passages for your own Christian life. If the conclusions we reach are true, then they have a definite bearing on your own attitude toward the benevolent causes which are presented to you through your church and in other ways. Ask yourself, "If all this is true, what ought I to do?"

1. Show that giving is a logical and natural expression of our faith in Christ.
2. Are you more interested in the relief of bodily hunger and physical pain than you are in supplying the spiritual needs of men, or in both alike? What is the Christian attitude?
3. Show how obedience to Jesus requires us to be liberal.
4. What rewards are promised in Scripture to the generous giver?
5. Why is it better to give systematically, that is, regularly, and proportionately to our income?
6. The missionaries supported by our gifts have been of untold service in saving the people of war-stricken lands. What does this show about the value of missionary giving?
7. Make a report to the class on the benevolence "budget" of your church, showing what causes are represented, and how much was given by your church to each, using the last annual report.

The Shorter Catechism

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

Lesson X September 8, 191

CONQUERING EVIL

The Golden Text—"Have no fellowship with the unfruitful works of darkness, but rather reprove them —Eph. 5 : 11.

TEXT OF LESSON, I KINGS 21 : 11-20; EPH. 5 : 11-18

For entire lesson, see I Kings, ch. 21; Eph. 5 : 6-21.

COMMON VERSION

I Kings 21 : 11 And the men of his city, *even* the elders and the nobles who were the inhabitants in

AMERICAN STANDARD BIBLE[1]

I Kings 21 : 11 And the men of his city, even t elders and the nobles who dwelt in his city, did

[1] Copyright, 1901, by Thomas Nelson & Sons.

his city, did as Jez'e-bel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Na'both on high among the people.

13 And there came in two men, children of Be'li-al, and sat before him: and the men of Be'li-al witnessed against him, *even* against Na'both, in the presence of the people, saying, Na'both did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jez'e-bel, saying, Na'both is stoned, and is dead.

15 ¶ And it came to pass, when Jez'e-bel heard that Na'both was stoned, and was dead, that Jez'ebel said to A'hab, Arise, take possession of the vineyard of Na'both the Jez're-el-ite, which he refused to give thee for money: for Na'both is not alive, but dead.

16 And it came to pass, when A'hab heard that Na'both was dead, that A'hab rose up to go down to the vineyard of Na'both the Jez're-el-ite, to take possession of it.

17 ¶ And the word of the LORD came to E-li'jah the Tish'bite, saying,

18 Arise, go down to meet A'hab king of Is'ra-el, which *is* in Sa-ma'ri-a: behold, *he is* in the vineyard of Na'both, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Na'both shall dogs lick thy blood, even thine.

20 And A'hab said to E-li'jah, Hast thou found me, O mine enemy? And he answered, I have found *thee:* because thou hast sold thyself to work evil in the sight of the LORD.

Jezebel had sent unto them, according as it was written in the letters which she had sent unto them. 12 They proclaimed a fast, and set Naboth on high among the people. 13 And the two men, the base fellows, came in and sat before him: and the base fellows bare witness against him, even against Naboth, in the presence of the people, saying, Naboth did curse God and the king. Then they carried him forth out of the city, and stoned him to death with stones. 14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead. 15 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but dead. 16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 And the word of Jehovah came to Elijah the Tishbite, saying, 18 Arise, go down to meet Ahab king of Israel, who dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. 19 And thou shalt speak unto him, saying, Thus saith Jehovah, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith Jehovah, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. 20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah.

* * * * *

Eph. 5 : 11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them.*

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is.*

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit.

Eph. 5 : 11 and have no fellowship with the unfruitful works of darkness, but rather even reprove them; 12 for the things which are done by them in secret it is a shame even to speak of. 13 But all things when they are reproved are made manifest by the light: for everything that is made manifest is light. 14 Wherefore *he* saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

15 Look therefore carefully how ye walk, not as unwise, but as wise; 16 redeeming the time, because the days are evil. 17 Wherefore be ye not foolish, but understand what the will of the Lord is. 18 And be not drunken with wine, wherein is riot, but be filled with the Spirit.

Additional Passages for Study: Prov. 15 : 5, 31; 32; 27 : 5, 6; John 17 : 15; Rom. 14 : 21.

DAILY HOME READINGS

Date	Title	Reference
Monday, September 2	Conquering Evil	I Kings 21 : 11-20.
Tuesday, September 3	Darkness and Light	Eph. 5 : 6-14.
Wednesday, September 4	Redeeming the Time	Eph. 5 : 15-21.
Thursday, September 5	Overcoming Evil with Good	Rom. 12 : 21 to 13 : 10.
Friday, September 6	Choosing the Right	Dan. 1 : 8-20.
Saturday, September 7	Search Me, O God!	Ps. 139 : 19-24.
Sunday, September 8	All for the Gospel's Sake	I Cor. 9 : 19-27.

THE WORLD WAR

Greater than any war between nations which has ever been waged is the age-long strife between the forces of evil on the one hand, and the armies of the Lord God of Hosts, on the other. Ever since God first put men and women on the earth, the Devil has tried to gain the mastery over them. When Jesus Christ died for the world the death-blow was struck, and Satan was in effect conquered, but God's people have been so slow in claiming their victory that in many hearts evil still reigns and in every part of the world there are still strongholds of Satan which have never surrendered.

This is the problem which faces every Christian as he begins his Christian life: "What shall be my attitude toward evil? Shall I join the compromisers, the 'peace-at-any-price party,' or shall I come out squarely on the side of God, and fight with confidence and therefore with success in the conquering hosts of God?"

There are a great many people who are discouraged by the strength of the enemy. They say: "It is of no use to try to root out the evil in the world. The most we can do is to curb it, to regulate it. We must tolerate a certain amount of evil; only, let us not allow it to become too flagrant."

The Devil always laughs when he hears such language. It is just what he hopes for. It is just the kind of talk which he knows is most helpful to his cause.

The only safe attitude is that of absolute and entire antagonism to every form of evil, no matter how strongly intrenched. Jesus Christ came into the world to "destroy the works of the devil," and if we for one moment admit that any work of the Devil is too strong to be destroyed, we confess that in so far Jesus died in vain. When we give in to evil, we remove God from the throne of the universe and set up Satan.

We have an additional danger in the fact that this foe is a master of intrigue and treachery. He never fights "fair." He is the "father" of lies, and he delights in deception and fraud. In every school he has his friends who seek to lure children into his service. Worse still, in every heart there are impulses which, if yielded to, will make us traitors to the cause of God.

The one great fact for the army of God to remember in this war is that victory is certain. "No weapon that is formed against thee shall prosper."

A KING ON THE SIDE OF EVIL

The first passage which we study to-day reveals a sad picture. God's people were in a sorrowful plight on account of their sins. Years before, the Ten Tribes had revolted against King Rehoboam and set up a kingdom of their own. Since that time their progress had been consistently downhill. Every king was bad. Over each one history wrote the same epitaph: "He made Israel to sin." At the time of the lesson not only had they a bad king, but the queen was one of the most disreputable characters of history. Ahab and Jezebel were monsters of wickedness.

A good man named Naboth owned a vineyard which adjoined the king's palace grounds. The king wished to purchase the piece of ground for his vegetable garden. Naboth refused to sell, since he had received the land from his father. Ahab sulked, being angry and disappointed. His wife, learning of his balked desire, bade him not be anxious, and promised to get what he wished. So she devised an infamous plot against the innocent man. She wrote letters in the king's name commanding the authorities in Naboth's city to arrest him and to procure his death by perjury. The unhappy man was stoned to death by the king's order. The king had not given the order—he had not been told what the queen's plan was—but when the news came that the man was dead, he accepted the fact without protest and went down to Jezreel to take possession of the dead man's property.

So far all had apparently gone well with the program of evil. But now comes the evidence that God is never asleep. God told Elijah, his faithful prophet, to go down to meet the wicked king and to announce to him the punishment which would come upon him for his sin.

Elijah had fought sin for many years. No doubt he often thought it was a losing battle. Sin seemed to be so strongly intrenched, and little progress was made. But now at God's command he went down to rebuke the king's wickedness. He found him in the vineyard which he had stolen, and which he had committed murder to obtain. The fact that when Ahab saw Elijah he was smitten is a sign that even in the wickedest man's heart conscience still remains. He knew that he had done wrong. He knew that he had been a tool of Satan. So he cried out, "Hast thou found me, O mine enemy?"

Then Elijah told him how God would punish him

for all the evil that he had done; how he would destroy him and all his family, and how his queen would perish miserably.

It is not a pleasant story. But it shows that even in the most evil times, when the cause of God seems hopeless, God is still on the throne and will act in his own good time to vindicate his righteousness and to punish the sinner.

"THE UNFRUITFUL WORKS OF DARKNESS"

The second passage of our lesson is taken from one of the New Testament epistles. Paul wrote these words, which were circulated in Ephesus and other wicked cities of Asia Minor. Here again were conditions which would have discouraged most people. Asia Minor was full of awful immorality. When a church of Jesus Christ was established in one of these cities it was necessary continually to remind its members how destructive to their spiritual life was sin. But Paul was a man of faith. He believed that God was going to win the battle. He was sure that now at last there had come into the world the secret of success in the battle for the right. He seems in this passage to emphasize the folly of sin. He speaks in v. 11 of the "unfruitful works of darkness." He meant that sin is always against man's own interests. One of the psalmists had the same thought when he asked, "Have all the workers of iniquity no knowledge?" Ps. 14: 4. Sin never bears any fruit, never does any good, never gives any help. On the contrary, sin is destruction. It makes trouble and sorrow and sickness and death.

Paul urges upon his readers the folly of intemperance as of other sins. We are to be wise, not unwise. Sin is the height of unwisdom. We are to redeem the time, buy back the time, make it doubly profitable. The worst waste of time and of life and of money is sin.

WHAT WE LEARN FROM THIS LESSON

1. The scene of the great battle of the ages is every nation and every human heart. Our enemy is vigilant, master of every deceit, capable of every villainy. "Let him that thinketh he standeth take heed lest he fall."

2. Sin dishonors God who has the largest claim upon our entire allegiance and who calls us to be holy as he is holy. Sin also is the supreme folly, for it wrecks our lives, and makes us unfit for our highest possibilities. The happiest state of society would be one from which every form of evil was driven out.

3. We ought not to look with any sort of toleration upon our own evil tendencies or upon the presence of evil in the community. It is always practicable to obey God. Custom and tradition are ancient enemies of righteousness.

4. Intemperance is a typical evil toward which Christians should show no quarter. The liquor traffic is exclusively the Devil's business. It has no standing in a Christian community.

5. The promise of victory in our fight against evil is as sure as the existence of God. We must never give up and never grow discouraged.

6. We must lay hold on the help of God which is to be had for the asking, if we would conquer evil either in our own hearts or in the community. The power of Jesus is invincible, and many a man hitherto bound by the chains of evil has rejoiced in freedom through Jesus Christ.

THE LESSON'S WORDS AND PHRASES

I Kings 21 : 11. The men of his city. That is, Jezreel, where Naboth's vineyard was located. **Did as Jezebel had sent.** The queen had proposed a monstrous plan which the city rulers were afraid to reject.

12. Proclaimed a fast. The infamous plot was to have the appearance of religious sanction.

13. The base fellows. Evildoers whom Naboth's good life had inflamed against him. **Bare witness against him.** Of course, false witness. **Stoned him to death.** According to Deut. 17 : 5. The punishment was meant to appear legal.

15. Jezebel said to Ahab. How she must have gloated over the sin in which she had made Ahab a partner! He was nominally a worshiper of God, she was a Baal worshiper.

16. Ahab rose up to go. His guilt lay in not repudiating the deed which he had not ordered.

17. Elijah. The man of God was faithful even in an ungodly generation.

18. He is in the vineyard of Naboth. A dramatic touch—God's messenger should meet the king in the midst of his ill-gotten property.

19. In the place where dogs licked the blood of Naboth. See ch. 22 : 38; II Kings 9 : 26.

20. Hast thou found me, O mine enemy? The perverted judgment of the evil man thinks of God's messenger as his enemy. **I have found thee.** God will always find the unrepentant sinner.

Eph. 5 : 11. Have no fellowship. No intimacy. **Works of darkness.** God is light, all opposition to him is darkness. **Reprove them.** The Christian is empowered to rebuke evil.

12. It is a shame even to speak of. Unwise publication often spreads rather than corrects evil.

13. Are made manifest. When rebuked by the children of light they become evident in their true character. **Everything that is made manifest is light.** Secrecy is dangerous; a stern publicity is like sunlight—it purifies and makes wholesome.

14. He saith. Or, it is said, introducing perhaps words of a hymn. See Isa. 60 : 1, which may have been the basis of the saying. **The dead.** That is, the death of sinful living. **Christ shall shine upon thee.** The cleansing power of Christ redeems from sin.

15. Not as unwise. Sin is folly.

16. Redeeming the time. Making the most of opportunity. **The days are evil.** Therefore opportunities are scarce.

18. Be not drunken with wine. Intemperance was then as now a common form of evil to be avoided. **Filled with the Spirit.** Which will arm us against all evil attacks.

FOR INTERMEDIATE PUPILS

1. Name two reasons why we should be vigilant against the forces of evil.
2. Why is sin folly?
3. What, in your judgment, is the greatest single evil which the people of God have to fight?
4. What was the most dangerous aspect of Jezebel's plot against Naboth?
5. Show that intemperance is one of the "unfruitful works of darkness."
6. What is the secret of success in our fight against evil?
7. What hope has the Christian army for victory?

The Intermediate Catechism

Q. 48. Who are the officers of the Presbyterian Church?

A. The officers of the Presbyterian Church are ministers, ruling elders and deacons.

Q. 49. What is a minister?

A. A minister is one who is called of God and set apart by the Church to preach the Word and to administer the sacraments, and, when he is set over a particular church, he is called the pastor, or bishop.

FOR SENIOR STUDENTS

1. Find some of the passages which speak of the Christian life as a battle, as, for example, Eph. 6 : 11-17.
2. Justify this figure of speech by mentioning several respects in which Christians are like soldiers.
3. What special dangers confront us as members of the Christian army, as, for example, the treachery of our enemy?
4. What attitude should Christians consistently take toward evils in society, such as intemperance?
5. What signs of victory have you noticed in the fight against the liquor traffic?
6. Show that having "fellowship with the unfruitful works of darkness" would be like treason in an army.
7. How can we be sure now of ultimate victory?

The Shorter Catechism

Q. 92. What is a sacrament?

A. A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

Q. 93. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are baptism, and the Lord's Supper.

Lesson XI September 15, 1918

WINNING THE WORLD TO CHRIST

The Golden Text—"Go ye into all the world, and preach the gospel to every creature."—Mark 16 : 15.

TEXT OF LESSON, MATT. 5 : 13-16; 28 : 18-20; ACTS 16 : 9-15

For entire lesson, see Matt. 5 : 13-16; 28 : 18-20; Acts 16 : 6-15; Neh., ch. 1.

COMMON VERSION

Matt. 5 : 13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

* * * * *

Ch. 28 : 18 And Je'sus came and spake unto them, saying, All power is given unto me in heaven and in earth.

AMERICAN STANDARD BIBLE[1]

Matt. 5 : 13 Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. 14 Ye are the light of the world. A city set on a hill cannot be hid. 15 Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. 16 Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

* * * * *

Ch. 28 : 18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. 19 Go ye therefore

[1] Copyright, 1901, by Thomas Nelson & Sons.

19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. A'men.

* * * * *

Acts 16 : 9 And a vision appeared to Paul in the night; There stood a man of Mac-e-do'ni-a, and prayed him, saying, Come over into Mac-e-do'ni-a, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Mac-e-do'ni-a, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Tro'as, we came with a straight course to Sam-o-thra'ci-a, and the next *day* to Ne-ap'o-lis;

12 And from thence to Phi-lip'pi, which is the chief city of that part of Mac-e-do'ni-a, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither.*

14 ¶ And a certain woman named Lyd'i-a, a seller of purple, of the city of Thy-a-ti'ra, which worshipped God, heard *us:* whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us,* saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there.* And she constrained us.

and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

* * * * *

Acts 16 : 9 And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. 10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; 12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days. 13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there.* And she constrained us.

Additional Passages for Study: Mark 16 : 20; I Cor. 9 : 22; Gal. 6 : 9; Col. 4 : 5.

DAILY HOME READINGS

Date	Title	Reference
Monday, September 9	The Salt of the Earth	Matt. 5 : 10-16.
Tuesday, September 10	Come Over and Help Us	Acts 16 : 6-15.
Wednesday, September 11	Nehemiah's Prayer	Neh., ch. 1.
Thursday, September 12	The Mind That Was in Christ	Phil. 2 : 5-16.
Friday, September 13	The Water of Life	John 4 : 4-15.
Saturday, September 14	Helping Others to Know Jesus	John 4 : 28-42.
Sunday, September 15	Bringing Glad Tidings	Rom. 10 : 8-15.

A SPLENDID PROGRAM

We have been considering for several weeks the various privileges and duties which are involved in our Christian discipleship. We now consider the task of Christians from a higher point of view. We have been using the microscope, looking at an individual Christian life. Let us now take the telescope and view the great battle front from every angle. Each of us has his own peculiar problems of Christian life, but the interests of the great cause are the interests of all. It is the "planetary point of view" that we are seeking in this lesson.

Some people are suspicious of the words "missions" and "missionary." A missionary meeting to such persons is dull and stupid. They simply have not yet grasped the relation of their own little Christian environments to the whole sphere of Christian service. The limits of that service are the bounds of the world; no less.

In this lesson we are to study the Christian campaign in general; to try to grasp the larger program of the Christian Church. Missions are simply the expression of the Church's understanding of its great task.

SALT AND LIGHT

The first passage in the lesson is taken from that portion of the Sermon on the Mount in which Jesus explained to his disciples the character and mission of members of his Kingdom. In the Beatitudes he told them what sort of people his disciples must be, and then, in the verses immediately following, he gave them their task in the world.

It was like Jesus to use such common and easily understood illustrations. "Ye are the salt of the earth," he said; not "ye are the salt" of one part of the earth, not of any one community or neighborhood, but of the earth. Salt preserves and sweetens. The task of the Church, then, according to Jesus, is to preserve and sweeten the whole earth. Unless it does this, or if, having lost its essential character, it is unfit to do it, the Church has absolutely no excuse for existence.

Still further, Jesus said, "Ye are the light of the world"; he did not say, "ye are the light" of any one part of the world, but of the whole world. What a wonderful thought it is that Jesus at the beginning of his ministry had the needs of all the world upon his loving heart!

This is the answer to any selfish plea that we have no concern with the religious condition of any distant people. The gospel of Jesus illuminates our own hearts just in order that they may lighten others' hearts. A light is a missionary to every dark corner. Sometimes we sing, "Brighten the corner where you are." But the Christian who is satisfied with having brightened his own corner is not much of a Christian. The candle that is put under the bushel soon goes out for lack of air. Nothing is so fatal to Christian life as the provincial point of view. Jesus would have us get the world view. "Let your light shine," he bids us. Do not hinder or hamper it in any way. Could anything be more definite? Could any statement of the universal mission of the Church be plainer?

THE POWER—ITS SOURCE AND DESTINATION

The second passage of the lesson was spoken by our Lord just before his ascension. It was his parting word to his Church through the apostles. It has all the sacredness and value of a last message. It has been called "The Great Commission."

This was the authoritative announcement to the Church of what its purpose in the world was to be. Spoken after Jesus had been taken by force and murdered, it was the announcement not of the failure, but of the glorious success of his enterprise.

That none might conclude that Jesus had been overpowered by the forces of evil, he solemnly declared, on the contrary, that all power or authority had been given unto him in heaven and on earth. He held the forces of the universe in his hand. In Acts 1 : 8 he further declared that he would give this power to his Church with the gift of the Holy Spirit. The plain fact is, therefore, that ever since Pentecost, the Church of Jesus has held the power of God in trust for him. What shall the Church do with this power? We do not have to wonder and experiment and debate on that subject. "Go ye therefore," said Jesus, "and make disciples of all the nations." Just because Jesus has the power and because he intrusts it to his Church, the Church is to take the largest possible view of its mission. If he had said, "Some authority has been given me; make use of it as far as it goes," we might have some excuse for a narrower program. But this commission is without geographical limits.

Please notice in your study that this commission was given to all Jesus' disciples, as represented by the Eleven who were left to him. Judas was the only one who did not receive the missionary orders. Jesus did not say, "Peter and John and James shall be the missionaries; the rest of you shall care for the home field." He sent them all. So he sends us all to-day to all the world.

How can we all go? It is necessary that some actually leave home and friends and undertake the hardships and experience the blessing of pioneer work in other lands. Our missionaries working in foreign and home lands constitute the Church at work, just as truly as our soldiers in France constitute the United States fighting for liberty. But some must stay at home to "keep the home fires burning." We must raise the money to pay the salaries of the men at the front, to provide them with buildings for church and hospital purposes, and for schools and colleges. We must also keep them constantly assured of our sympathy and, above all, we must bear them to God in our prayers, for prayer is the mightiest force known to men.

APPLYING THE POWER

The third passage of our lesson contains a specific example of the use of the power granted to the Church for the evangelization of the world. Paul and Silas had departed from Antioch together on Paul's second missionary journey. After a preliminary tour in Asia Minor, during which they strengthened the churches which Paul had founded on his first journey, they turned northward. After working for a time in Galatia, the little party moved on. They were directed by God toward the west and, not knowing whither their obedience would lead them, they finally reached Troas on the shore of the Ægean, the sea that divides Asia from Europe. Here Paul had a revelation from God. In the night he saw a man from Macedonia and hear him saying, "Come over into Macedonia, and help us." It was the first suggestion that the missionaries should preach in Europe, but they immediately obeyed, and we find them a few verses later on in Philippi, a great and influential city, a colony of Rome. God blessed their labors there, and a church was founded of which Lydia and her family and the family of the jailer were the first members.

WHAT WE LEARN IN THIS LESSON

1. Missionary work is not the business of a few enthusiasts in the Church. By the teaching of Jesus, by the practice of the early Church, and in the nature of the case, it is the business of the whole Church. If this is not the Church's business, then the Church has no excuse for existence.

2. The obstacles in the way of evangelizing the world to-day are nothing to those which confronted the first disciples. Yet they succeeded, as we shall, because Christ has all the power, and he intrusts it to us for this work.

3. Whether we go or whether we stay to support by our prayers and by our gifts those who go, we may none the less all have a part in the glorious work of making Jesus Christ known to the world.

4. The Church as a whole has no call for service which is not issued to every member of the Church. If we suspect ourselves of lack of sympathy for the work of missions, it is time that we examined carefully our attitude toward Christ himself. Love for Jesus is incompatible with disobedience to his clear commands.

THE LESSON'S WORDS AND PHRASES

Matt. 5 : 13. Salt of the earth. Salt is fit only for seasoning and preserving. It would be of no use if it did not do these things. A Christian without the missionary spirit has no function.

14. Light of the world. Another way of saying the same thing.

15. Light a lamp. When we learn to know Christ, a lamp is lighted within us. What folly to cover it up! **Bushel.** A measure holding about two gallons. **The stand.** The lamp stand, or holder.

16. Your good works. The expression of the light within. **Glorify your Father.** We should live not for our own glory but for God's glory.

Ch. 28 : 18. Jesus came to them. After the resurrection. **All authority.** He gives the commands; controls the forces of the universe.

19. Make disciples. Learners. **Of all the nations.** No race or locality is excluded. **Baptizing them.** Receiving them into the Christian Church. **Into the name.** Name stands for character; a realization of what the Father is, of what the Son is, and what the Holy Spirit is, is necessary for, and is sufficient for, Christian baptism.

20. Teaching them. The Church has a teaching as well as an evangelistic function. **Whatsoever I commanded.** The teaching of Jesus is the law of the Church. **Lo, I am with you always.** The spiritual presence of Jesus makes possible obedience to his commands. **The end of the world.** The time limit and the only limit of obligation.

Acts 16 : 9. A vision. God gave Paul his orders in this way. It was not an impression or a feeling founded upon reasoning. **A man of Macedonia.** The revelation was definite.

10. We sought. Luke was now of the party.

12. Philippi, . . . a Roman colony. This shows the strategic value of the work there.

(For the remainder of the lesson, see the comments on "Words and Phrases" of Lesson I.)

FOR INTERMEDIATE PUPILS

1. What is the Church's chief business?

2. From this lesson would you conclude that any one sort of missions, such as home, or foreign, or city missions, is more important than any other?

3. What assurance of success in missionary work can you get from the last command of Jesus?

4. To what extent is the Church to-day faithful, in your opinion, to the command of Jesus? In how many and what lands is the gospel being preached?

5. What agency does your national Church body employ to do this work?

6. What missionary societies are there in your home church? Is there a young people's missionary organization?

The Intermediate Catechism

Q. 50. What are the governing bodies of the Presbyterian Church?

A. The governing bodies of the Presbyterian Church are the Session, the Presbytery, the Synod and the General Assembly.

Q. 51. What is the Session of a church?

A. The Session consists of the pastor and the ruling elders of that church.

Q. 52. What is the duty of the Session?

A. The duty of the Session is to receive and dismiss members, to watch over and promote their spiritual welfare and, in general, to direct the whole work of a church.

FOR SENIOR STUDENTS

1. As senior students in the school you ought to be helping effectively in the missionary program of your school. To what extent are you doing this?

2. Has your school a missionary in whose work it is especially interested?

3. Can you escape the missionary interpretation of Matt. 5 : 13-16? If not, what is the conclusion for yourself?

4. Have you ever noticed how little of The Lord's Prayer is left for the man who does not believe in missions?

5. To whom did Jesus speak in the Great Commission? Matt. 28 : 18-20.

6. Name some of the important results of Paul's obedience in going to Macedonia to preach.

The Shorter Catechism

Q. 94. What is baptism?

A. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

FRUITS OF THE CHRISTIAN LIFE

The Golden Text—"All things are yours; . . . and ye are Christ's; and Christ is God's."—I Cor. 3 : 21b, 23.

TEXT OF LESSON, MATT. 25 : 20-23; 5 : 3-10

For entire lesson, see Matt. 25 : 14-30; 5 : 1-12.

COMMON VERSION

Ch. 25 : 20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

* * * * *

Ch. 5 : 3 Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

AMERICAN STANDARD BIBLE[1]

Ch. 25 : 20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. 21 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. 22 And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. 23 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

* * * * *

Ch. 5 : 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

DAILY HOME READINGS

Date	Title	Reference
Monday, September 16	Fruits of the Christian Life	Matt. 25 : 14-30.
Tuesday, September 17	More Fruits of the Christian Life	Matt. 5 : 3-10.
Wednesday, September 18	The Way of the Righteous	Psalm 1.
Thursday, September 19	The Joy of the Christian	John 16 : 22-28.
Friday, September 20	The Peace of God	Phil. 4 : 4-9.
Saturday, September 21	Much Fruit	John 15 : 1-8.
Sunday, September 22	The Crown of Righteousness	II Tim. 4 : 1-8.

NET PROFITS

You measure the value of any investment not by what it costs, but by what it pays you. This is the test which sooner or later you will apply to your Christian life. It has cost a great deal. Jesus never obscured the fact that what he was asking of his disciples would strain their courage and faith and devotion. But he was always plain in his assurance that whatever the cost, it was worth while.

Let us, however, be cautious in one thing. We must beware of making too much of the material profits of our Christian faith. No doubt it is true that it pays in dollars and cents to be a Christian. Christianity teaches just those habits of sobriety and frugality which result in material prosperity But the spiritual results of our faith are worth in

[1] Copyright, 1901, by Thomas Nelson & Sons.

finitely more. God may, for reasons of his own, withhold from us the material profits. He never fails to give us the more valuable rewards of our faithfulness.

THE FAITHFUL STEWARD'S REWARD

The first Scripture passage of our lesson is part of one of our Lord's most familiar parables. We take it up at the point where the servants are rendering to the master on his return the fruits of their stewardship. Three types of servants are represented in the distribution and its results: the conspicuously successful man, the moderately successful man, and the man who has utterly failed in his trust.

Our lesson is concerned with the first two men only. It is worth noticing that these gave their reports briefly and in a business-like manner. The master had given them a trust and they had been faithful to it. The third man, however, who had been lazy and improvident and unfaithful, excuses himself in a long, irrelevant speech, pretending that the fault was not his but his master's. If the master had been another sort of man he would of course have acted differently! Not many words are required to present a favorable report; the report speaks for itself. Only incompetence and indolence need explanations.

THE REWARDS OF FAITHFULNESS

We are especially interested in the rewards of faithfulness. First, the reward of faithful service is not an indolent, easy existence. "I will set thee over many things." The man who has learned how to work for Christ has found that there is wonderful satisfaction in that work. More work and more joy is therefore to be his reward. Second, there is a close relation between what we are given to do in this world and the reward for faithfulness in doing it. Every task we undertake conscientiously and carry through honestly is a preparation for the future. We may be sure that nothing that God assigns to us is irrelevant to his loving and wise purpose for us. Faithfulness in a few things will surely lead to responsibility for many things. Third, quality in service is God's standard of excellence, not quantity. The man whose talent gained five received the same reward as he whose talent gained only two besides. The presumption is that both labored with equal faithfulness, and that the different returns were due to circumstances. The fact that one man has more natural ability than another is no matter for pride. It simply gives him more for which to be responsible. God measures success by the quality, not by the quantity of our harvest. Fourth, notice the good company in which the faithful are. The reward of those who are true to the trusts of life is that they not only are in the company of other faithful stewards, but that our Lord himself welcomes us to his companionship.

THE REWARDS IN THE BEATITUDES

There are two ways of reading the Beatitudes. One is by emphasizing the first half of the sentence, beginning with "blessed are." The other is by laying the stress on the second half, beginning with "for." If we stress the first half we shall always be complaining that the ideals which are presented are not congenial to us. We do not like to be "poor in spirit." Meekness is not our rôle. It is so difficult to be always merciful. Purity of heart is contrary to our natural inclinations.

But see how different the Beatitudes seem when we consider the second half of the sentence. When we read of one class of people, "theirs is the kingdom of heaven," we realize that such a reward is worth tremendous sacrifice. If the comfort of God is to be given to us, even the pain and loss of sorrow has its worthy purpose. If by purity of heart we can see God, then any sacrifice of inclination or any crucifixion of natural tendency is worth while. Meekness may not be pleasant as we view it from a distance, but God says that meekness and not pride makes us heirs of the best things on earth. Read the Beatitudes with this thought in mind, and see how their standards of conduct are justified.

WHAT WE LEARN FROM THIS LESSON

1. We should judge our lives not by the work and sacrifice we have put into them, but by the returns we get from them.

2. A good part of Christian duty is comprised in the word "faithfulness." To do what we have to do regularly and in spite of all hindrances is often hard, and often tedious, but will surely bring the Master's smile.

3. When you are conscious of failure, do not waste time making excuses, or blaming your circumstances, but begin again, and this time be bigger than your circumstances.

4. The rewards which Jesus offers are plainly invaluable. What matter if the path to attainment is difficult?

THE LESSON'S WORDS AND PHRASES

Matt. 25 : 20. He that received the five talents. See v. 15. A talent was a great sum, equal, if of silver, to about nineteen hundred and fifty dollars.

21. A few things. Few in comparison with the reward. **Joy of thy lord.** His master's favor was the symbol of his future blessings.

Ch. 5 : 3. Poor in spirit. Perhaps, briefly, humble, not seeking his own. **Theirs is the kingdom.** They are worthy members of the kingdom.

4. They that mourn. Over the sorrows of life.

5. The meek. Those patient under injury. **Inherit the earth.** Contrary to the advice of the world, which is to "look out for Number One."

6. Hunger and thirst after righteousness. This had, like the other Beatitudes, its primary significance in Jesus' day, when the true Israelites were

waiting for a kingdom of righteousness. **Shall be filled.** The religion of Jesus satisfies all our spiritual wants.

7. Obtain mercy. From man and God.

8. Pure in heart. Sincerity was one of the great truths whose value Jesus made prominent. **See God.** The truly pure man sees God in all life, and he will be admitted to his presence hereafter.

10. Persecuted. From the first Jesus taught that his followers should suffer from their fellow men for their faith.

FOR INTERMEDIATE PUPILS

1. How shall we know if our Christian life is successful?

2. Name two of the points made in the paragraph above on the rewards of faithfulness.

3. What two ways are there of considering the Beatitudes? Which seems to you more profitable?

4. Which is your favorite of the Beatitudes?

5. As you consider the rewards of faithfulness in the Christian life, do you honestly believe that it is worth while to be a Christian?

The Intermediate Catechism

Q. 53. What is the duty of deacons?

A. The duty of deacons is to care for the poor and to distribute the offerings made for them.

Q. 54. What is the duty of trustees?

A. The duty of trustees is to control and care for the property of a church, under the laws of the State and the Church, and to manage its material interests so as to promote its spiritual welfare.

Q. 55. By whom are officers in a Presbyterian church chosen?

A. Officers in a Presbyterian church are chosen by the people.

FOR SENIOR STUDENTS

1. With what limitations can you apply to the Christian life the worldly standards of profit and loss?

2. From your observation of Christian men is it your judgment that it pays in material things to be a Christian?

3. What is the most important lesson you have learned from the study of the rewards of the faithful stewards in our Lord's parable of the Talents?

4. Should it be our motive to practice the virtues of the Christian life for the sake of the reward, or rather for the sake of pleasing Christ?

The Shorter Catechism

Q. 95. To whom is baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible Church, are to be baptized.

Lesson XIII—Review—WHAT IT MEANS TO BE A CHRISTIAN

The Golden Text—"My little children, let us not love in word, neither in tongue; but in deed and in truth."—I John 3 : 18.

Read I John, ch. 3.

TO READ DURING THE WEEK

Date	Title	Reference
Monday, September 23	The Father's Love	I John 3 : 1-8.
Tuesday, September 24	Beginning the Christian Life	John 1 : 35-51.
	Reading God's Word	Acts 8 : 26-39.
Wednesday, September 25	Praying to God	Luke 11 : 1-13.
	Obeying God	Matt. 4 : 18-22.
Thursday, September 26	Growing Stronger	Luke 2 : 42-52.
	Helping Others	Luke 10 : 25-37.
Friday, September 27	Working in the Church	Acts 2 : 41-47.
	Seeking for Christ	Luke 12 : 8-12.
Saturday, September 28	Christian Giving	Luke 6 : 30-38.
	Conquering Evil	Eph. 5 : 6-21.
Sunday, September 29	Winning the World to Christ	Matt. 5 : 13-16.
	Fruits of the Christian Life	Matt. 25 : 14-30

It ought to be plain to us from our study of the lessons of the past quarter that there is no life like the Christian life. All those qualities which we admire in a man are developed in their finest and most attractive forms in the true followers of the great Leader, Jesus Christ. Let the great lesson of this quarter sink into your own heart and affe your own life. To be a Christian is the best thi in all the world.

It is some advantage to a young man or wom to be what we call "well born." But it is infinite more worth while to be born again.

Education is a most valuable asset, but it is even better to know Christ.

It is a happy lot to be born in a land of liberty, but to enjoy the liberty of the children of God is still more valuable.

Friends constitute one of the greatest joys of life, but the "Friend that sticketh closer than a brother" is the best Friend of all.

With these thoughts in mind review the lessons we have been studying. See if you have personally grasped the thought of each. See if you are practicing it in your daily life.

Lesson I. "Beginning the Christian Life." Lydia and the Philippian jailer were the two characters around whom we clustered our thoughts about Christian beginnings. They were two opposite types; one a person who had already learned something of religion and who was faithful so far as her knowledge went; the other, a man of evil life, cruel and vicious. Both yielded to God's Spirit and both became happy Christians. Both also accepted Christian baptism and, as we say, "joined the Church."

Lesson II. "Reading God's Word." Why is the Bible the Christian soldier's indispensable weapon? Having begun the Christian life innumerable enemies of our Spirits are sure to attack us. God's Word is the only sure defense and the only invincible offensive weapon. Review what you learned about Philip, the Christian soldier. Notice his obedience, his tactfulness, his alertness for opportunity to use the Bible, his sensitiveness to its central thought. How did he reveal this last characteristic? How did the officer respond to his faithful use of God's Word? How does one develop the delight in God's Word which the psalmist felt?

Lesson III. "Praying to God." Who is the great "authority on prayer"? In what sense is The Lord's Prayer a model for us? How is a prayer like a letter? What is the greatest need of all mentioned in The Lord's Prayer? How did Jesus teach that perseverance in prayer is necessary? What is the argument for sure answers to prayer, based on parents' love for their children?

Lesson IV. "Obeying God." When we have become Christians and have learned how to seek and find God's will in his Word, and how to gain strength in prayer, we naturally begin to think of ourselves in connection with others who are Christians also. We are all working and fighting for the same cause. Obedience in a soldier is of the first importance. It insures his personal safety, and it helps to keep his companions safe also. Discipline is of prime importance. Who were the four disciples mentioned in this lesson as obedient to Jesus? What was the familiar phrase of James about hearing and doing?

Lesson V. "Growing Stronger." Who is the perfect example of normal growth in the religious life? Has "going to church" anything to do with growth in the Christian life? Jesus showed a familiarity with God's Word in this visit to Jerusalem; what has that fact to do with growth? He showed an absorption in his Father's "business"; is there any hint in that fact for us? What does Peter tell us in the passage of this lesson about the relation between faith and Christian character?

Lesson VI. "Helping Others." Compare the Christian fellowship to a boatful of shipwrecked sailors. How did the "Good Samaritan" show his sense of obligation to society? What is the real test of the reality of our faith? Where shall we begin in the exhibition of helpfulness?

Lesson VII. "Working in the Church." Whom has God called to do the work of his Church? What work was made necessary by the conversion of so many people after Pentecost? How did the apostles overtake this task? Who were the first elected officers after the apostles?

Lesson VIII. "Speaking for Christ." Show why this is a great day in which to emphasize the value of personal testimony. What did Jesus say about those who confess him? What assurance did he give of value to those of us who are not ready in speech?

Lesson IX. "Christian Giving." In this lesson we learned valuable truths about the privilege of being trustees for God. The Christian has less excuse than any other for selfishness, because he has received most from God. What does the Golden Rule teach about giving? The poor widow who cast in two mites teaches us that God asks of us not quantity but quality. How was it shown that giving is logical? What are the rewards of liberality?

Lesson X. "Conquering Evil." Review the story of Ahab and Naboth's vineyard. How extended is the battle front in the great struggle between the forces of good and evil in the world? Show how sin is not only disloyalty to God but folly also. Is it always practicable to obey God? What in your opinion is the greatest evil to be combated by the forces of Christianity? Have Christian people any responsibility for the safety of society?

Lesson XI. "Winning the World to Christ." What is the missionary application of the verses in the Sermon on the Mount about "salt" and "light"? What is the "Great Commission"? To whom was it spoken and to whom does it apply? In other words, whose business is the missionary work of the Church? How may those who cannot personally go to spread the gospel obey this command of Jesus?

Lesson XII. "Fruits of the Christian Life." In this lesson we review the costs and profits of our Christian discipleship and strike a balance. Is it to be a credit or a debit balance? Besides the results of our study of God's Word on the subject, we should by this time have some experiences of our own to give. Suppose there were no material profits —suppose Christians were cold and hungry and in prison and suffering great pain because of their faith, would it still be worth while to know Christ? See if you can recite the Beatitudes from memory.

ORDERS OF SERVICE FOR THIRD QUARTER, 1918[1]

DISTRIBUTION of class books and hymnals five minutes before the opening of the school.

DOORS CLOSED.—Silence.

OPENING SERVICE, No. 1

May be used from July 7 to August 18

OPENING HYMN.—(School rises as hymn is played by pianist.) "Alleluia," No. 2.

OPENING SENTENCES.—From Psalm 77.

SUPT.—I will cry unto God with my voice, even unto God with my voice; and he will give ear unto me.[2]

SCHOOL.—In the day of my trouble I sought the Lord: my hand was stretched out in the night, and slacked not; my soul refused to be comforted.

SUPT.—And I said, This is my infirmity; but I will remember the years of the right hand of the Most High.

SCHOOL.—I will make mention of the deeds of Jehovah; for I will remember thy wonders of old.

ALL.—I will meditate also upon all thy work, and muse on thy doings.

PRAYER.—By the superintendent followed by The Lord's Prayer in unison.

SCHOOL SEATED.

DOORS OPENED.—Music.

THE CALL TO SALVATION

SUPT.—Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine, and milk without money and without price.

SCHOOL.—Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

SUPT.—Come unto me, all ye that labor and are heavy laden, and I will give you rest.

SCHOOL.—Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

SUPT.—For my yoke is easy, and my burden is light.

SCHOOL.—If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved.

SUPT.—For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

SCHOOL.—And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

HYMN.—(All rise as chord is given.) "Alleluia," No. 149.

APOSTLES' CREED.—(School standing.)

SCRIPTURE LESSON FOR THE DAY.—Read by superintendent or by one selected.

MARKING OF ATTENDANCE RECORDS, AND OFFERING.

SUPERINTENDENT'S FIVE MINUTES.—(News or letters from enlisted men or any special items of information.)

PASTOR'S REMARKS.

LESSON HYMN.

LESSON PERIOD.

CLOSING

MUSIC.—(Chord five minutes before close of lesson period.)

HYMN.

REPORT OF SECRETARY.

HYMN.—"America" or some other patriotic hymn. This should be sung without announcement. School rises while tune is being played on piano or organ.

CLOSING PRAYER OR MIZPAH BENEDICTION.

OPENING SERVICE, No. 2

May be used from August 25 to September 29

HYMN.—"All People That on Earth Do Dwell." "Alleluia," No. 1.

OPENING SENTENCES.—Psalm 46.

SUPT.—God is our refuge and strength, a very present help in trouble.

SCHOOL.—Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas.

SUPT.—Though the waters thereof roar and be troubled, though the mountains tremble with the swelling thereof.

SCHOOL.—Come, behold the works of Jehovah, what desolations he hath made in the earth.

SUPT.—He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariots in the fire.

SCHOOL.—Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth.

ALL.—Jehovah of hosts is with us; the God of Jacob is our refuge.

SCHOOL SEATED.

MEMORY DRILL.—The Ten Commandments.

RESPONSE.—"Alleluia," No. 309.

DOORS OPENED.—Music.

THE CALL TO SERVICE

HYMN.—"I'll Go Where You Want Me to Go."

SUPT.—But I say unto you that hear, love your enemies, do good to them that hate you.

SCHOOL.—Bless them that curse you, pray for them that despitefully use you.

SUPT.—To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also.

SCHOOL.—Give to every one that asketh thee; and of him that taketh away thy goods ask them not again.

SUPT.—And as ye would that men should do to you, do ye also to them likewise.

SUPT.—But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil.

SCHOOL.—Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

PRAYER.—By superintendent or pastor.

MARKING ATTENDANCE RECORDS, AND RECEIVING OFFERING.

---

[1] Extra copies of these Orders of Service will be furnished at 50 cents a hundred.

[2] Scripture selections from the American Standard Bible. Copyright, 1901, by Thomas Nelson & Sons.

For the Boys at the Front

A Book of Worship

for

Soldiers and Sailors

A Little Book bound in flexible cloth, blue for sailors, and in khaki for soldiers, 15 cents, net

Bound in stiff cloth, with an inside pocket for memoranda, 20 cents each net

An abridgment of the Book of Common Worship, published for the Presbyterian National Service Commission. Contains an Order of Worship on the Lord's Day, a Treasury of Prayers, The Psalter, The Commandments, The Beatitudes, and 34 favorite hymns.

A most appropriate little token of remembrance to send to every Presbyterian boy in camp or at the front.

Living Messages for Soldiers and Sailors

The Board has issued a series of fifteen War Tracts by prominent writers, which can be used to very great advantage in dealing with the spiritual problems of the boys at the front or in training at the various camps.

The entire series may be obtained done up in a packet, one of each title. Price, 15 cents, net, for the packet of fifteen tracts.

Also sold singly, 2 cents each; and in quantities, $1.00 per hundred.

A Clean Heart. Rev. Harold McA. Robinson
A Greater Thing Than Courage. William E. Brooks, D.D.
A Soldier's Prayer. Rev. Asa J. Ferry.
An Englishman Prays. Donald Hankey.
For the Land's Sake. William C. Covert, D.D.
His Fight. Eugene C. Foster.
How to Read the Bible. Edgar Whitaker Work, D.D.
If a Man Does Not Come Back. William E. Brooks, D.D.
Presbyterian Churches Versus Autocracy. William H. Roberts, D.D.
The Soldier's Bible. Hugh T. Kerr, D.D.
The Truth About Temptation. Hugh T. Kerr, D.D.
What About Your Chum? Rev. Asa J. Ferry.
What Every American Soldier Ought to Know. Hugh T. Kerr, D.D.
Why Pray? Edgar Whitaker Work, D.D.
Why Should a Soldier Be a Christian? William E. Brooks, D.D.

The Presbyterian Board of Publication
(The Westminster Press)

Headquarters: PHILADELPHIA, Witherspoon Bldg.

New York Chicago Cincinnati Nashville
St. Louis San Francisco Pittsburgh

You Can Have a GRADED SCHOOL

No matter whether your school has fifty pupils or ten times fifty, you can use

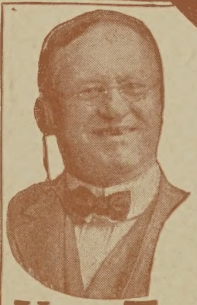
The Westminster Departmental Graded Lessons

Write for Free Pamphlet:

"What They Are and Why They Appeal to the Schools"

and learn how well the Departmental Graded Lessons are adapted to your needs.

The Presbyterian Board of Publication
PHILADELPHIA
OR ANY OF THE DEPOSITORIES



DEAF?

"I Now Hear Clearly"

You, Too, Can Hear!

Inasmuch as 300,000 users of the "ACOUSTICON" have had the same results from it as Mr. Garrett Brown, whose photo appears above, we feel perfectly safe in urging every deaf person, without a penny of expense, solely and entirely at our risk, to accept the

1918 Acousticon

FOR TEN DAYS' FREE TRIAL, NO DEPOSIT—NO EXPENSE

Since the perfecting of our new 1918 "ACOUSTICON"—smaller, better and just as strong as ever, it is no more noticeable than in the above picture.

All you need to do is to write saying that you are hard of hearing and will try the "ACOUSTICON." The trial will not cost you one cent, for we even pay delivery charges.

WARNING! **There is no good reason why everyone should not make as liberal a trial offer as we do, so do not send money for any instrument for the deaf until you have tried it.**

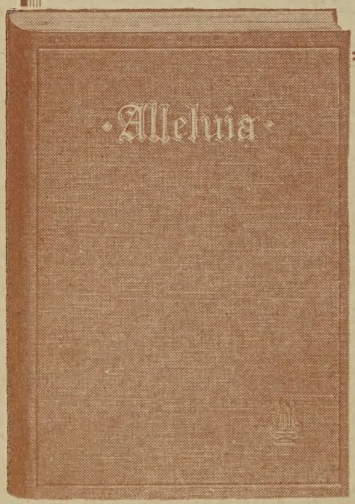
The "ACOUSTICON" has improvements and patented features which cannot be duplicated, so no matter what you have tried in the past, send for your free trial of the "ACOUSTICON" today and convince yourself—you alone to decide. Address

GENERAL ACOUSTIC CO., 1359 Candler Bldg., New York
Canadian Office, 621 New Birks Bldg., Montreal.

The Hymns of the Nation

IS YOUR SCHOOL SINGING THEM?

ALMOST every school throughout the land will be prompted now to sing a patriotic hymn every session as an act of remembrance for the members absent in their country's service. In addition to an Order of Service and Scripture readings suitable for a patriotic observance, **Alleluia** provides a number of hymns that sound the patriotic note, the hymns the schools want to sing as they remember the boys "over there."



The Star-Spangled Banner
My Country, 'tis of Thee
The Battle Hymn of the Republic
O Lord, Our God, Thy Mighty Hand
(America Befriend)
God, the All-Terrible
Eternal Father, Strong to Save
(A Prayer for the Navy and for Others at Sea)
God Bless Our Native Land
God of Our Fathers, Whose Almighty Hand

The Board's School Hymnal

·Alleluia·

ASK FOR A RETURNABLE COPY FOR EXAMINATION

THE PRESBYTERIAN BOARD OF PUBLICATION
(THE WESTMINSTER PRESS)
Headquarters: PHILADELPHIA, Witherspoon Building
NEW YORK CHICAGO CINCINNATI NASHVILLE ST. LOUIS
SAN FRANCISCO PITTSBURGH